

# THE SUNFLOWER

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AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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## PRINCIPLES OF MENTAL MOLECULAR INDUCTION

Versus "Hypnotism," "Obsession," "Demonism," Etc., as Expressive  
of Mental Processes.

W. M. LOCKWOOD.

(Continued From January 6.)

Before we can disseminate between normal and abnormal mental states and functions, it is advisable that we have a concise and analytical understanding of the factors involved in mental processes, and the relation of these factors in divergent cerebral organisms. If, in our classification of the mental constitution, we do not follow the speculations of Samuel Bailey, Reid, Kant, Descartes, or Sir William Hamilton, it is because modern discovery in physiological and cerebral anatomy since the time of these distinguished writers, has enlarged and amplified our understanding of the human brain, and its functional properties, far beyond any known data in their time.

The discovery that function is expressed as an invisible mode of psychic motion, and that it is dependent upon organic structure, no less than upon the molecular or psychic co-relation of the parts involved, also, that all departments of the encephalon are united by millions of "connective," "commisural" and "association" fibers, extends our view of the almost unlimited capacity and sensitive functional attributes, qualifying the human brain. It is thus seen to be the great central station of consciousness, upon which the truths and errors of its social environment, and the harmonies and inharmonies of an objective world, are constantly being reflected by the psychic impression of incoming waves of sensory character, inciting mental action and arousing the varying degrees of conscious perception, by the subjective reactions occurring within the citadel of the intellect. The two thousand million cells and fibers that invest and comprise this complex mechanism of the mental laboratory, require a more concise classification than any of those referred to in a former paragraph. Therefore, agreeing with the modern physicist and physiologist that "the intellect is the name for the thinking portion of our mental constitution," we postulate as follows:

First.—The soul, as the formative or shaping life principle of the form to which it belongs and vivifies, as an invisible electro magnetic entity and energy.

Second.—Consciousness, as the sentient and perceptive attribute of the soul which must be impressed through the avenues of sensation, before we can have thought, mind, or conscious volition.

Third.—Mind, the result of impressions on consciousness.

Fourth.—Perception, the soul's sense of knowing, endowed by heredity, and enlarged by its own experiences and environments, and by its personal contact or association with others. The errors of heredity and of false instruction promote psychic blindness, the prevailing curse of civilization.

Fifth.—Volition or Will, the reflex action of consciousness through nerves and fibers of the motor system, aroused into action by subjective thought or objective stimulus.

Sixth.—Emotion or feeling, the result of special stimulus of the sympathetic nervous system.

Seventh.—Discrimination, the mental ability to judge between a consistent inductive or deductive fact or group of facts, and an inconsistent statement or assumption, that precludes all possibility of

demonstration or syllogistic reasoning.

With this classification of the conscious intellect before us, and the relation it holds to objective nature and subjective mental reactions, we deduce the growth of the soul's sense of perception through the development of its consciousness. And we furthermore deduce, that in proportion as the soul sense may be limited by the physical and mental weakness of its ancestry, also by the accidents, desires and supernormal appetites in its own environment during earth life; that its conscious perception is obscured by these incidents in its individual evolution, and its progress retarded. It seems impossible that any writer of modern time, who has any acquaintance with the data of transmitted mental vices, or associated evils, should desire to parade his psychic blindness before a reading and thinking public by classifying the very common misfortunes of the human as "Demonism," or "Demoniacal possession."

If a child is born which early in life manifests a tendency to inflict pain on the dog and cat, or upon its associates, or with large destructiveness makes havoc wherever it goes, it may be an easy way to quiet popular thought by writing and voicing "Demonism" as the particular cause of these vices, but such writing and teaching in no way explains the co-relation of causes incident to prenatal or self induced errors, but it does indicate the extreme carelessness and want of thot on the part of those who continuously and without qualification, employ these terms. A man whose nervous system is impregnated with nicotine from the constant use of tobacco, or from the poison in excessive alcoholic stimulation, becomes a father; and his son early in life, develops a mania for cigarettes and drink, and soon becomes a physical wreck, with weakened manhood and an imbecile's brain. At what time was he "hoodooed" into this habit? and in what way, let us ask, does the use of this term let the inquirer into the secret and real cause of his misfortunes?

A lady whose ancestry was afflicted with cancerous and scrofulous diseases, early in life developed a tumorous tendency, resulting in genital surgery. When did the evil spirits put a "spell" upon her for life?

A lady whose sensitive nervous system indicated refinement, and who was in that wonderful reciprocal mental and psycho-physiological condition induced by pregnancy, came unexpectedly in contact with a person having Chorea (St. Vitus dance). The child when born, early manifested the twitching of the muscles, the repulsive facial expression and contortion of the limbs, incident to this disease of the nervous system, and its mental characteristics took on the form of idiocy. At what time did this so-called "hoodoo" get possession of mother and child? When did this "devil" of pagan ignorance introducing Christianity, and which is said to have made Jesus so famous by his ability to cast them out, obsess this progeny. Did he lurk in the delicate organism of maternal refinement? or, did he linger around the umbilical plexus of the developing fetus, like a Theosophical spirit waiting to reincarnate?

What a deplorable spectacle of pagan superstition coming down to

us through the centuries, still confronts intellectual progress by the continuation of terms that nullify the data taught in universities and colleges regarding the transference of disease, and ignores the inductions of physiologists and physicists who have spent years of time in patient research to determine the pathological character of that psychic energy that can be transmitted to offspring through the electromagnetic co-relations of maternal and paternal association, or transferred from one person to another as an invisible mode of motion.

What a blight theological dogmas impose upon humanity, by the continuous indoctrination that any irregular and abnormal action of the nervous system, or any unrythmic expression of the intellect, is an infallible indication of the obsessing influence of semi "devil" or "demon," an Almighty God has made and let loose upon a weak, half-made, devitalized, super-sensitive human being. Instead of following the inductions of physiologists and pathologists, that disease of all types whether physical, disturbing the general organism or mental cerebral, affecting the intellect, is the result of an invisible electro-magnetic action upon the circulation of the blood and the central nerve structure, the popular mind continues to adhere to the mouthings of the pulpit and the story of the evangelists about the prevalence of "devils," and "evil spirits" indoctrinated in the ethical system introducing Christianity. According to the pathology of Jesus, disease is an "evil spirit," and he advised that "If thine eye offend thee, pluck it out," "It is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into hell fire, where the worm dieth not and the fire is not quenched." "If thy hand offend thee, cut it off," "If thy foot offend thee, cut it off." What a magnificent surgical inspiration this is, coming from the last mentioned "only begotten son of God." His God-like intellect could see and cast out the devils causing deafness, dumbness, and blindness. He was able on one occasion, according to the text, to cast out of the God-arene lunatic two thousand of these devils who could talk and run, and they manifested all of the evil attributes of hypnotism, so graphically portrayed by the author of The Great Psychological Crime; for did not the "evil controls" in their "downward sweep" overcome the will power and sensory system of two thousand swine? Even Mary Magdalene had seven devils cast out of her, which is six more than is claimed by the average preacher for women of our time.

With this blight of ecclesiastical necromancy upon us, with this constant indoctrination of evil spirits, demons and obsessing influences voiced from the pulpit and reflected from the press, the general public and many popular writers, seem to be more inclined to the pathological system of ancient necromancy, than to the inductions of schools of science.

What is called disease is a combination of physio-chemical energy and forces, inciting in the human system abnormal physio-logical function, and mental action. The type or form of the disease depends upon the electro magnetic character of the chemical energies entering into combination and the physiological centers that are disturbed by its action. Hence it will follow that to call any of these physical or mental states and phenomena, "evil spirits" "devils" "demons" and "obsessing influences," is to be infidel to truth. The greatest infidels the world has ever known, are those who ignore a demonstrated natural truth. A schooled intellect will not claim that a prenatal shock to a developing fetus necessarily develops a "devil," however imbecile, mentally abnormal or idiotic the child may seem.

No sensible person can consistently affirm that a child which was developed while the mother was surrounded with constant mental and physical abuse and beastly usage, is a demon or is possessed of the "demonism of the ages," because early in life it manifests a tendency to inflict pain and suffering on those it comes in contact with. This mental reaction of its nervous system is the result of the abuse, physical and mental, that was transmitted to it by molecular induction thru the mother's sensitive and receptive organism. This mental character of the child, is an expression of one of the prominent factors instilled in its personality, during all the stages of its gestation. "Like transmits like." "Like promotes like." "What ye sow, that also shall ye reap."

This senseless custom of ignoring physiological and biological data that "the scriptures may be fulfilled," comprises one of the glaring inconsistencies of Christianity and modern popular thot.

An Almighty God must feel very proud of his earthly children, who thus directly infer that he has somewhere in his keeping a repository of devils, demons, evil spirits, lying spirits, and obsessing spirits, that he sends to inhabit the anatomy of some poorly born personality—some poor nubbins of accidental generation. If a child is begotten in licentiousness and lust, and early in life manifests licentious habits resulting in some form of prostitution, it is not necessarily "obsessed," or "hypnotized" by an evil spirit. The fundamental functions of an abnormal sex organism was first transmitted to its nervous system as an impulse, and too frequently this super sensitive state is overwrought by its social environment, and while it is true that "like attracts like," and earth bound spirits of licentious incentive may be attracted, the riddle of such attraction will be fully understood in the conditions of parentage, that ignorantly and selfishly, transmit to offspring the electro magnetic functions inviting these licentious spiritual influences. It is an easy way to shirk all responsibility by affirming that the individual actor in a crime, was "obsessed" or under "hypnotic influence," but such statements in no way explain the facts.

There must first exist the conditions and natural functions to attract, before something is attracted. If "like attracts like," then it follows as a regular sequence that if the individual who had the misfortune to attract such influences, had been intelligently generated, this class of spirits would not have been attracted. Now whose fault is it. Is it the individual who has generated into his personlity these lusts? Is it the class of spirits who find lustful conditions here to be attracted to? Is it the parents who ignorantly transferred this abnormal function and tendency? or, is it God's? who is supposed by many people to be the author of all functional attractions and desires. If God is the author and creator of function, then he is the author of crime. And if he is the author of crime, then the terms Hypnotism, Demonism, Devils and Evil Spirits and all other forms of demoniacal possession are simply his agencies, thru and by which crime is committed. Poor God!

In our next we will see if we can save him the reputation given him by his loving prayerful children.

Yet this one thing I learn to know  
Each day more surely as I go,  
That doors are opened, ways are made,  
Burdens are lifted or are laid,  
By some great law unseen and still,  
Unfathomed purpose to fulfil.

—Helen Hunt Jackson.

Love everybody and everything.

## THE ENFOLDING LIFE.

J. P. COOKE.

There is naught but life, go where we will. Whether soaring in the "ether blue" of God, or sinking in earth or sea, all is saturated with life, and like Shelley's "Cloud," it mocks the thot of death and sings its eternal survival:—

"I am the daughter of earth and water,  
And the nursling of the sky;  
I pass thru the pores of the ocean and shores;  
I change, but I cannot die.

"I silently laugh at my own cenotaph,  
And out of the caverns of rain,  
Like a child from the womb, like a ghost from the tomb,  
I arise and upbuild it again."

It may well be assumed that an Infinite Intelligence would act on the world in accord with its own everlasting laws. The law of the universe working from center to periphery involves everywhere the adaptation of means to ends and hence design is written on the whole brow of nature, on heaven and earth and the waters beneath.

If the doctrine of universal evolution be at last accepted, instead of destroying the Design argument, it will establish it on immutable foundations. Surely the entire physical life of nature proceeds by this method. Does it ever occur to those who saw God in the growth of trees, flowers, animals, that there was any less of the divine attraction because the whole vegetable kingdom is evolved by the law of insensible gradations from the seeds, and the entire animal kingdom by the same law, from eggs?

An all-pervading intelligence shows everywhere. "We see the foot prints—but he who made them we have not found."—say the savans.

The proof from Design show that the world has come from intelligent purpose. Our faith in a supreme, central, infinite attraction and intelligence, conscious and free, does not come to us from these methods of creation, but from the sight of the universal order. We know there must be one grand center, one Supreme Being, above all, in all, thru all, because we see in all nature all parts coöperating together into a unified whole. The innumerable varieties are all blended into a majestic unity in the consciousness of the inner life of the "All."

What does this supreme spiritual ego look like? What is its appearance?

It has been often held as a reproach to Theism that the God of Theism could not be described.

If true, as mystics claim, that God can be known, why may he not be described?

I, for one, will not try to parry this fair question, but will answer it. It is a double sphere of rays, one within the other.

In the necessary interior, magnetic state, it is perceived as an inner sphere of white light rays running to a center and this sphere is within the bosom of another sphere formed by the ends of the rays which run outward to "nature" thru the primal formations, becoming the inner life of all things.

These rays, in a breathing motion waft together and apart.

These are the facts of perception. What this function is, is but humble supposition on my part.

It may be that the outer life is continually refreshed, re-vivified and strengthened by the embrace of the central positive power.

The lines of the outer sphere of light may be like the string that holds the beads. The power of attraction acting instead of the string.

The wide application of attraction as a divine principle of light, will

(Continued on Page 6.)





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W. H. BACH, . . . . . Managing Editor.

#### SUNDAY CLOSING AGAIN.

The Chicago Sunday Closing League has been waging an aggressive campaign against allowing any business on Sunday, and as a part of their program, applied to the Supreme Court of Illinois for permission to file a petition to compel Mayor Dunne to enforce Sunday closing of the saloons. This permission was denied as the court claimed lack of jurisdiction. The league has charged the mayor with subordination in not carrying out his oath as Mayor of the City.

If it is permissible to have a saloon open on any day, we can see no good reason why it should not be open on Sunday. It seems to have been pretty thoroly accepted by the higher courts that Sunday is merely a rest day and they do not give it any great religious significance, so all such questions going before them are purely ethical and not religious. Such being the case it is difficult to understand why they should interfere and they evidently look at it in that way themselves.

That it is within the police power of a state, if it so desires, to legislate so that certain days can be set aside for rest days, the day in which business can not be legally conducted, we will admit. But even that has been questioned, and most banks do not insist upon payment of a note that falls due on a legal holiday, on the day previous, as they used to, but protest or claim payment on the day after. We have heard there were legal reasons for this, but we do not know it to be the case. Perhaps some reader can inform us.

We do not believe in a compulsory Sunday Closing Law. It is unjust to those of other religions than the Sunday Christians, and those of no religion. If the Jew or the Adventist or the Seventh Day Baptist observes Saturday as his Sabbath, it is the height of injustice to legally compel him to lose another day out of the week, or violate his conscience. If a person does not believe in a Sabbath, it is unjust to compel him to observe what he does not accept, every seven days. He can stand an occasional legal holiday, but even they are being ignored more and more by the general public.

But coming back to the original question, Does it do any good to close the saloons on Sunday? We say no. A movement of the kind in Columbus, O. recently resulted in opening a number of saloons just across the city line and the residents of that section were annoyed by the crowd of bums who loaded themselves with liquor out there when they would not have drunk themselves into a state of imbecility had they the opportunity to go in anywhere and get a glass of liquor.

A measure has been introduced into the State Legislature of New York to prevent ball games on Decoration Day. What for? No one is compelled to go to them if they do not desire to! Yet there are some people who are so afraid someone else will take a little pleasure in life that they want to legislate them out of it. Imagine stopping all sorts of sports on any legal holiday! The introducer of such a

measure should apologise to the Legislature for taking up its time with such a thing.

THE SUNFLOWER does not advocate indiscriminate drinking, nor does it believe that absolute prohibition, even on certain days, is now practicable. But it does believe that to handle these questions the greatest of caution should be used, and the subject should be entered into in its every phase and considered in its practical lights. As for Sunday, we are a good deal like the Dutchman: He had subscribed money to help build a church and then they wanted him to subscribe to put a lightning rod on it. He said, "No, that he had helped to build God a house, and now if he wanted to send his thunder to knock it down he could do it for all of him, and he would not help to build it up again." We have arranged a Sunday for those who so desire to worship God in, and if he cannot protect his day, we better not try. Maybe he does not want such a day. He does not show it in any way if he does. The sun shines, the winds blow, the grass grows, births, deaths, building up and tearing down, each continue regardless of holy days or Sabbaths. The God to whom the Sabbath is dedicated does not observe it himself. Is that not too much like a father telling his son not to smoke, then lighting his pipe and going out?

#### TO OUR CORRESPONDENTS.

We would like to receive some short articles from our numerous correspondents. We have a number of long ones that will see light as rapidly as possible, but what every paper needs and can always find space for is a line of short articles, of about 500 words, and especially short prose articles of from 100 to 300 words, on timely topics.

Keep copies of your poems. We have a large supply of them, and no telling when we can give space to them, if at all. If you want your poem to stand a chance of immediate publication, write it carefully, punctuate and capitalize it, for we have so many that if they require much editing we seldom publish them.

We thank all our contributors and assure them their interest is appreciated fully, and the articles will be published as fast as possible. We have only space for about one long article in each issue, and if an article is over about 1500 words it has to take its turn, no matter how good it is. We write this to explain some things and to reply to a number of letters.

MRS. SARAH WHITE,

widow of the late B. R. White, passed to spirit life from the home of her daughter, Mrs. Mary L. Roberts, at Manitowoc, Wis. Wednesday morning, February 7th, in the 87th year of her life. There was no disease, the old body had simply worn out and become an unfit habitation for the spirit.

She called her daughter at 5:50 a. m., saying she was short of breath, and forty minutes later breathed her last. She was my maternal grandmother. Grandfather passed away last August, in his 89th year, and in so short a time she has gone to join him and her other loved ones on the spirit side of life. How joyful must be that happy reunion. United for nearly seventy years on this side of life, to be separated but a few months by the angel of death, then united forever in the land which knows no parting.

In such cases death comes as a ministering angel—not as a grim terror. They were "only waiting" the summons of that angel, who was to waft them over the shining river, and soon we, too, will hear his call, and will answer it to join the loved ones who will reach across to help us to the other shore.

"This same way we, too, shall go,  
Just a little farther, only,  
And the water's ebb and flow  
Will not seem one-half so lonely,  
Since thy hand will reach across,  
Taking ours to aid the landing,  
Thou wilt teach the gain and loss  
To our darkened understanding."

May our passing away be as free from pain, fear and regret as was that of my grandfather and grandmother. Grandfather asked me the last time I saw him, "Will, do you think the boys will meet me when the time comes to make the

great change?" "Yes," I replied, "I am certain they will meet you. That the first thing you will see when you regain consciousness in spirit life will be one of them." He was silent for a moment, then said, "If you think that, I would not care if the change came this minute." I believe grandmother endorsed his sentiments. She assisted me in my first experiments in Spiritualism twenty-six years ago this winter, she and I sitting at the table the first time one ever moved under my hands.

W. H. BACH.

#### PEOPLE'S EDITORIAL COLUMN.

How would our patrons like a "People's Editorial" column, in which each might express his views of things? If it would be appreciated we will open one. Let us hear from you on this topic, also on any other in which you think improvements might be made in the paper. We are not infallible and we want to give you the best possible. We think a "People's Editorial" column, where each might express his or her views in about 150 words could be made very interesting. If we get the articles we will open it in the March 10th issue.

#### Something New for the City of Light Assembly.

Visitors to the City of Light Assembly, Lily Dale, are to enjoy a rare treat this summer. Prof. E. B. Swift will give two grand scientific illustrated lectures on August 14th and 16th.

There will be fine spectacular displays of the Binocular Cosmoscope, Projecting Microscope and telescope. In place of the mirror and in all compound microscopes, a few drops of water burn upon a crayon of lime, giving an intense light, collected and concentrated by large lenses upon the objects, enlarged 5,000,000 times.

This is something entirely new and intensely interesting—showing drops of water, living insects, crystals, jasper, oak and many rare, instructive objects, illustrating botany, chemistry, physiology and geology.

There will be rare views of heliotypes from the world's great observatories, showing eclipses, hydrogen flames, milky-way, also views of huge fissures and vast plains in the moon, seemingly but a few miles away, concluding with lovely dissolving views of the world's greatest paintings, statuary and art treasures—mummies, and immense collections of curiosities never exhibited before.

LAURA G. FIXEN.

## A SERIAL STORY.

Beginning with the issue of March 10th, we will begin the publication of a fine serial story, written by the late Samuel P. Putnam, entitled,

### GOTTLIEB: HIS LIFE; OR LOVE TRIUMPHANT.

This is a most intensely interesting story, illustrating the power of love not only on earth, but the effects true love might even have in an orthodox heaven and hell.

Call the attention of your friends to this, and send in their subscriptions with your own. This story alone will be worth the price of a year's subscription.

## That Vegetarian Edition.

We have arranged to have that Vegetarian Edition of THE SUNFLOWER under date of March 3, 1906. That will give plenty of time to get up a fine edition. We already have one article from England for it, and more are coming all the time. Mrs. Jessie Pettit Flint has sent us some recipes and tells us how to make our own peanut butter at a cost of from 12 to 15 cents a pound, right at home. Then we have many others.

Dr. Peebles will give us an article. We hope D. W. Hull will tell us in as few words as possible how he lived on 88 cents a week, and "there are others."

#### THE GREENBACKER

seems to have got converted to the idea if the Editor has not, and will have a word to say.

#### THE WHOLE PAPER

will be devoted to the Vegetarian Question, and we want its ADVOCATES and its OPPONENTS to have their say. These are a few of the questions:

Is a Vegetarian diet cheaper than a meat diet?

Is it more humanitarian to live on Vegetarian than a mixed diet?

Is it healthier to live on a Vegetarian diet than on a mixed diet?

Were we intended to live on a Vegetarian diet or a mixed diet?

Does diet affect our natures? If so, what evidence can be presented?

#### SEND US RECIPES FOR VEGETARIAN DISHES.

This ought to be the most popular edition of THE SUNFLOWER ever published, and we ought to circulate 100,000 copies. We will furnish them to you, ten or more copies, at the rate of ONE CENT A COPY, either mailing them to you or direct to the friends you wish to receive them.

Make your articles short and to the point, so we can get as many different ones as possible. If anyone thinks they can live cheaper on a mixed diet, tell us how to do so. Let us have a thorough exposition of the question and make the greatest paper on this important subject ever presented.

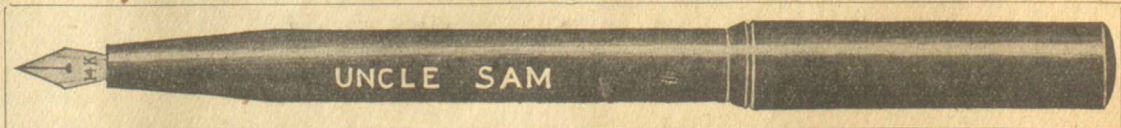
Remember the date, March 3, and have your articles here not later than February 20th.

## FOUNTAIN PEN PREMIUM OFFER.

THE SUNFLOWER ONE YEAR, AND THE  
Uncle Sam Self-Filling Fountain Pen.....

\$1.60

This unparalleled offer will continue during February. After March 1st it will be withdrawn and the Uncle Sam Fountain Pen can be had only at the regular retail price.



### We Guarantee the Uncle Sam Fountain Pen

to be a 14 karat Solid Gold Pen with Iridium points, Self-filling, (no dropper used) hard rubber holder, and that it is equal to any pen in the market that is sold at from \$2.00 to \$3.00 each. We are making this offer to help to introduce them to the people.

E. L. Griswold, P. M., at Lily Dale, says: "I have used a number of high priced fountain pens, but the Uncle Sam gives me as good satisfaction as any I ever used."

Elias Richards, Wellsville, N. Y., writes: "The two Uncle Sam Fountain Pens arrived and they are dandies."

It is of the latest pattern, does not drop ink all over everything, and we can furnish you either a fine, medium, coarse or stub point as desired. If the pen does not fit your hand, we will exchange it for you, and if it is not exactly as represented, we will return your money. Would we make this proposition if we did not know the quality of the goods? After March 1 they will be put on the market at \$1.25 each, so take advantage of this offer this month.

It makes no difference whether you are an old or a new subscriber or if your subscription has expired or not. It will be extended one year from the time it does expire.

If you wish it sent by registered mail, send 8 cents extra for registered fee.

Send your order today, then you will be sure of it.

The Sunflower Publishing Co.,

Lily Dale, N. Y.



## LILY DALE NEWS.

The weather has been variable the past week, ranging from 10 below zero to 50 above, which alternately made and rotted the ice, but our local ice houses have nearly all been filled with nice crystal ice about eight or nine inches thick. A. C. White has filled the Leolyn house with a good quality of ice about seven inches thick. The Iroquois is filled, but so far no arrangements have been made to commence harvesting by the foreign companies.

Fay Johnson spent Sunday with Mr. and Mrs. R. M. Johnson.

Glenn Smith and Mart Champlin spent Sunday at their homes.

Graham Turner and family drove to Hamlet for a few days' visit.

Riley Johnson has gone to South Dayton to visit his brother.

Mrs. Baldwin was called away on account of the death of her prother at Columbus, Pa.

Mrs. Carrie Shaw made a visit to Dunkirk and Erie. As a consequence the library was not opened Sunday.

A party of young men from Dunkirk visited at Mr. Shafer's Saturday night, returning on the Sunday morning train.

Mr. Knight, a Spiritualist lecturer, was a guest at the Jackson cottage over night recently.

Mrs. Andrews of Fredonia, a daughter of Mr. and Mrs. Riley Johnson spent a couple of days with them last week. Mrs. Johnson returned home with her to remain while Mr. Johnson is away.

A. C. White went to Buffalo to see Mrs. White's father, M. E. Smith, who had an operation for removal of cataract from one of his eyes. He is recovering nicely, but the bandages have not yet been removed. As he could see the doctor's fingers after the operation, it is quite certain that he will completely recover his sight.

Quite a little excitement was occasioned by a team of horses getting thru the ice last week. Not enough men were there to get them out and they had to run for help, which naturally made us think there was a fire, as that is about all that ever happens at Lily Dale to create any special excitement. They were gotten out without any special damage being done and kept moving until warmed and dried.

It will be a surprise to all to learn that Mr. and Mrs. A. C. White, who have had charge of the Leolyn for eight years, will complete their contract March 1st and will take up new quarters in another location. Visitors to the Leolyn will read this with regret. They have become almost a part of the Leolyn, and many of the visitors say it is just like coming home to reach here. There is no trouble between them and the owners of the House, the most amicable relations always having existed between them.

We understand the Leolyn will be for rent this season, as Mrs. Pettengill's health is such that she has laid aside all business cares for a complete rest.

Mrs. Laura G. Fixen writes that it is expected that the Maplewood will be run on the European plan this season, and a competent hotel man is wanted to take charge of it. "None other need apply." Anyone wishing to investigate the Maplewood can learn full particulars by addressing her at Lake Helen, Fla. She also writes that the program for the summer is nearly completed and will be fully up to, if not superior to other seasons. A number of innovations will be introduced, and everything will be done to make it a banner year. Concessions have been engaged and everything points to a successful season.

## WILLING WORKERS.

Working in our lovely bazaar as I do in the Southern Cassadaga my shots naturally turn to my summer work at Lily Dale, and I am so pleased to be able to say that the "Willing Workers" under their new name, Ladies' Auxiliary have secured Bison Hall, (Mrs. Huff's cottage) for their headquarters and I hope that our friends will not forget us, but one and all bring something to fill our bazaar so that we may have a profitable season. Our parlors will be open every day. Strangers coming in for the day are welcomed.

Ladies can make it their headquarters, so do not forget us, but these cold winter's evenings make something to help the work along. We are having a grand time down here among the pines. Mrs. M. E. CLARKE.

## CONFERENCE.

A very pleasant and interesting meeting was held Sunday evening at Mr. Winchester's. The subject, "Are Spiritualists Spiritual?" which was given by Mrs. Hyde, was treated by her in a very able and instructive manner. Next conference will be held next Sunday evening, 7:30 at Mrs. J. E. Hyde's, subject, "The use and abuse of mediumship."

## CONTENTMENT.

When war is declared, everybody is, more or less, touched by the spirit of war. It is in the nature of humanity to come en rapporte with surrounding conditions and partake of their influences.

When we are surrounded by selfishness or ill-humor, it requires somewhat of an angelic disposition to remain positive to its influence; and this old world in its present state is anything but a paradise of concordant vibrations, where even the best can find perfect contentment.

Of course, we may become self-centered enough to enjoy some pleasureable hours, despite conditions or when alone (particularly the latter), but there will always be something "in the mind" to mar our general happiness.

It may be considered selfish to seek an existence here unmarred by disturbances, but it is no less selfish in those who cannot be content, to disturb those who have inherited contentment or earned it by patience and silent suffering (the two principles on which it can be acquired).

Jealousy may be the incentive in the naturally discontented to disturb the contented; but jealousy is animal selfishness—the primitive form not yet overcome by reason or spirituality.

Conscious sympathy is a beautiful attribute of human character, and the possessor of such a virtue will be content no less volens because it attracts like feelings in one's nature—the first principle toward contentment.

Harmony with self creates harmony with others; and the reward is self-evident.

ARTHUR F. MILTON.

## Fiction Verified by Fact.

Not long since, the daily papers published a confirmation by actual discovery, of a surmise, contained in one of Mr. Rider Haggard's novels, that a certain lake in Africa had a subterranean outlet. A still more curious story is told by the Mexican review, "Lumen," which states that in 1868, General Riva Palacios, having written a novel, consulted his friends as to the name to be given to his hero, who, in times of religious persecution had offered wood from his own store for an auto-da-fé. Three persons made suggestions, each for a different reason, which were combined in the name Balthazar Rodriguez de Salmeron. Several years afterwards some old records of the Inquisition were submitted to the General, who, to his amazement, found that the event he had described in his novel had really happened, and that the name of the man was Balthazar Rodriguez Salmeron! The strangeness of the coincidence is increased by the fact that the name had been supplied by three persons and the incident imagined by another.

## A Good Argument for Arbitration.

It was found some time since by the House Committee on Military Affairs at Washington that it costs for powder and projectile alone \$164 to fire one round from an eight-inch rifle, \$322 to fire one round from a ten-inch rifle, \$561 to fire one round from a twelve-inch rifle, and \$650 to fire one round from a fifteen-inch pneumatic gun. The cost of one round from a twelve-inch mortar is \$219.

Our United States gun practice in time of peace is considerably expensive.—Geo. T. ANGELL.

Seek truth regardless of already formed opinions, accepting beliefs or accustomed habits of thought.

If you would rise and make rapid progress you must rid yourself of the burden of inherited ideas.

## Buffalo Notes

N. H. EDDY, Correspondent.

THE FIRST SPIRITUAL CHURCH of Buffalo meets at the Temple, corner Jersey street and Prospect avenue, Sunday 10:45 a. m. and 7:45 p. m. Wednesday evening 7:45. Children's Lyceum, Sunday 12 m. Pastor, February and March, Prof. W. M. Lockwood. HARMONY CIRCLE meets at Keystone Hall, 351 Main street every Sunday evening at 7:45. Chas. S. Hulbert, Pastor.

LIBERAL THOUGHT EXCHANGE meets at Stirling Hall, 374 Connecticut street, Sunday at 7:45 p. m.

Dr. Lockwood gave two very interesting lectures at the Temple, Sunday, February 11th. The evening discourse was of more than usual interest, the subject being upon the "Life of Abraham Lincoln," his history and experiences and their value to the Nation and humanity at large.

A large audience greeted him Sunday evening and paid marked attention to his discourse. Following the Doctor's lecture, Mrs. Louise Miller of 53 Locust St. submitted to the influence of her guides and gave a good number of spirit messages, all being recognized but two, and those were partially understood.

A large class is being formed to take up the course of lectures to be delivered by Dr. Lockwood, first one being Friday evening, February 16th. There have already been over 40 names subscribed for the course. There is quite an interest being awakened in Buffalo in Spiritualism and its teachings.

Mr. Chas. Hoyt son of our worthy President R. H. Hoyt, 404 Conn. St. who has been making his home in New Orleans, (La) has lately returned to Buffalo where he expects to remain as an assistant in the business of his father. He has lately taken to himself a helpmeet as a companion in and through the walks of life, and we wish them a pleasant and profitable journey in the various lines of life's travels and express also a welcome to Buffalo.

Mr. and Mrs. George Allen of 168 Rhode Island St., entertained a few friends at their home Saturday evening, February 10, in honor of their Wedding anniversary. It was a pleasant and enjoyable event.

Mrs. M. E. Lane of 218 Virginia St., is kept quite busy in her magnetic and medial work.

The usual Wednesday evening service and seance was held at the Temple February 14th. An unusually large audience was present and listened very attentively to the short, but very interesting lecture by Dr. Lockwood, relative to mediumship. It was delivered in a very able manner and much appreciated. After the Dr. was thru with his part of the program, and a song by the audience, Mrs. L. S. Staley, under the influence of her true and trusty guides, presented the facts and truths of Mediumship in demonstrating the ability of spirits to intelligently prove their identity. Every test was recognized and acknowledged as correct. There were many strangers in the audience, and a larger number of people gathered in the Temple the last two Wednesday evenings than has ever before greeted any medium who has graced our rostrum. I say give credit to those who, with the assistance of their guides, do the best work in demonstrating the facts and philosophy of Spiritualism.

Dr. W. M. Lockwood, and Mrs. L. S. Staley form a combination of psychic power that can do it. It is the solid facts of Spiritualism as demonstrated thru the philosophy presented by Dr. Lockwood, and positive facts of spirit return as demonstrated thru the mediumship of Mrs. Staley that sinks deep into the minds of those who have the privilege of listening to them. Hence interest is being awakened in the minds of many regarding Spiritualism.

The Ladies' Aid Society connected with the First Spiritual Church held their monthly card party Thursday evening, February 15th a good number were present a social and enjoyable evening was the result. Excellent prizes were awarded, to the winners. After games were finished, all sat down to a bountiful repast, which the ladies understand how to serve, and was much appreciated by those who partook of the refreshments. Much credit is due Mrs. Charles Johnson of 477 7th Street, who is president of the Ladies' Aid for her earnest efforts for the achievement of success in these social parties.

Send in your subscription.

"The kindly word, how far it goes along life's way!  
The kindly smile, how it lights up a sad, gray day!  
The kindly deed, how it repays the doer, and how  
It sweeps the lines from off the troubled brow."

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I can trace it through many planes, knowing your soul's history will enable you to live better here and prepare for morerapid advancement and growth in Spirit life. My controls have revealed to me one of the great secrets of the ancient priests of India. Your soul from the time it left "Nevan" the Great, is fully and easily traced. Will only be in this country for a short time, then to India in search of more truths. Seven questions answered regarding the soul.

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Price \$1.50. Can be had at this office or direct from DOCTOR OLIVER Colwyn, Pa.

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Miss Ella C. Preston, 3205 Morgan St., St. Louis, Mo.  
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.  
Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.  
Mrs. Elizabeth J. Demorest, 300 Anderson St., Allentown, Pa.  
Aila McHenry, Excelsior Springs, Mo.

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Rev. Dr. J. B. Geddes, 105 Lafayette St., Jersey City, N. J.  
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METAPHYSICAL.

Conducted by EVIE P. BACH.

WHAT IS SUCCESS?

What is success? A question old  
And fairly solved by few—  
The way that leads to higher life  
And conduct grand and true;  
The full unfoldment of one's best  
Intent, regardless quite  
Of how the world may criticise  
Or e'en deny our right.

What is success? To shape our  
course  
Among our fellow-men  
In paths which lead them to the  
truth  
That lies beyond their ken;  
And reach a helping hand to those  
Who falter in their zeal,  
And pour the balm of sympathy  
In wounds which slowly heal.

What is success? To stifle hate  
And lust and selfish greed,  
While with the fruits of hope and  
love  
The multitude we feed;  
And spread our faith, our charities,  
As heaven's bright sun shines forth  
Till they vitalize man's brotherhood  
And circumscribe the earth.

What is success? To strive each day  
To make Love's kingdom come;  
To exile dogma, creed and fear,  
And teach that all is one;  
That howe'er we drift apart  
Thru cast, or class, or clan,  
The laws of Nature draw us back  
And bind us man to man.

What is success? The kindnesses  
We scatter day by day  
To those who need our offices  
And press about our way;  
To lift before our brother's eyes  
The flag of peace and cheer,  
Nor seek for heaven in far-off worlds,  
But try and build it here.  
—B. F. Slitter, in Character Building.

CURES FOR THE BLUES.

"Blues are soggy calms that come  
To make our spirits mope,  
And steal the breeze of promise  
from  
The shining sails of hope."  
—Waterman.

There never was a woman who  
didn't have the "blues." I can't  
speak for the men. When we are  
suffering from momentary depression—we don't mean that we are in  
the midst of affliction. Our state  
of feelings is well described by the  
little verse by Waterman prefixed  
to this chat. We mope.

As I said before, it is no large  
affair that is troubling us, it is one  
thing, or a series of small things  
that have gone wrong.

Or else it is the "what's the use?"  
wave sweeping over us.

Of all the waves this is the most  
fatal—this "what's the use?" wave.  
It ruins everything it comes near.

"I had a lovely time, but, what's  
the use?"

Don't, oh, don't. Take every  
"lovely time" that comes to you  
and be thankful from your heart  
for it. There is some use in it.  
Every "lovely time" is a builder-up  
of a joyous and cheerful nature and  
the world needs joyousness and  
cheerfulness.

There is no good to be found in  
the "what's the use?" wave in our  
"blue" moments. It only makes  
our depression more firmly rooted  
because, when it touches us, we  
make no effort to find a remedy for  
our condition.

And that leads us to the title of  
this chat. "Cures for the Blues."  
Are there cures? Let us see.

Of course, there are no set or  
regulation cures that we may take  
as we would a pellet or a teaspoon-  
ful of medicine. But we may name  
several suited to as many individu-  
als and you may take your choice  
of the one that appeals to you. As  
the very smallest trifle in the world  
—that is, absurdly small to talk  
and write about—will make a  
woman "blue" we will suppose one  
in this state because her new hat or  
gown is a disappointment. What  
does she do? She sits right down  
and cries, first of all, after she has  
viewed herself about a hundred  
times in the mirror. Then she puts  
away the offending article and goes  
around with a sorrowful mien for a

number of hours; nay, it may ex-  
tend to days—and a revival, only  
in a smaller degree, of the same  
feeling come every time she takes  
out that hat or frock.

Now, it would have been a great  
deal better if she had said to herself  
resolutely, "I do not like this hat, I  
am terribly disappointed in it. I've  
got to wear it all summer. Every  
time I put it on I shall feel horrid  
and queer. I've worked hard to  
earn it. I deserve to be satisfied  
and pleased. I will be satisfied  
and pleased. My milliner is so  
ungracious about changing a hat  
I do not dare to return it. I would  
rather go without something else I  
intended to have and use the money  
in making this hat satisfactory by  
letting another milliner change it to  
my liking. There is a lesson in it  
for me that was bound to cure  
sooner or later—that is, to change  
milliners or never buy a hat that is  
not trimmed so that I cannot tell  
just how it will look and just how I  
shall look in it."

This is a pretty long soliloquy,  
but isn't there comfort in its com-  
mon sense?

Sometimes something of more im-  
portance than a dress or hat troubles  
us, something not large enough to  
be called a sorrow, but large enough  
to weigh heavily on us and make  
us conscious, sleeping or waking,  
that we are carrying an extra burden.

To such I would advise, change  
the current of your thots as often as  
possible. Mingle with people who  
will give you something fresh and  
inspiring to think about. Read  
some book that commands your  
interest. Can you say to yourself:  
"Last week (or last month) I wor-  
ried over something about equal in  
value to what is now troubling.  
How foolish it all was. Everything  
came out all right. I had my worry  
for nothing. I will have more self-  
control and conquer the depression."

Every time we conquer our  
"blue" feeling the better able we  
shall be to fight it off all together.  
It is a repetition of habit that  
makes us what we are. If you have  
not got your mind in a condition  
where it obeys you, let the body  
sway the mind.

I know a woman, who, when she  
feels depressed and unhappy, buys  
herself something she fancies, some  
little thing, of course, she does not  
have a large income—a bunch of  
flowers, a potted plant, some choice  
perfume or a new veil.

I do not mind telling you how I  
find a cure. I read "Thomas &  
Kempis," a copy that I have marked  
just for when I have the "blues."  
Here are a few:

"True quietness of heart, there-  
fore, is gotten by resisting passions,  
not by obeying them."

"Oftentimes I could wish that I  
had held my peace when I have  
spoken; and that I had not been in  
company."

"We might enjoy much peace if  
we would not busy ourselves with  
the words and deeds of other men,  
and things which appertain with  
nothing in our charge."

"How can he abide long in peace,  
who thrusteth himself into the cares  
of others, who seeketh occasions  
abroad, who little or seldom cometh  
to himself."

"Blessed are the single-hearted;  
for they shall enjoy much peace."

"So long as we live in this world  
we cannot be without tribulation or  
temptation."

"Rightly, there might be much  
more within than is perceived with-  
out."

"Daily ought we to renew our  
purposes, and to stir up ourselves  
to greater fervor."

"If thou wilt withdraw thyself  
from speaking vainly and from gad-  
ding idly, as also from harkening  
after novelties and rumors, thou  
shalt find leisure enough and suit-  
able for meditation of good things."

"If thou hadst not gone abroad  
and harkened to idle rumors thou  
wouldst the better have preserved  
a happy peace of mind. But since  
thou delightest to hear new things,  
it is but fit thou suffer for it some  
disquietude of heart."

"Why art thou troubled when  
things succeed not as thou wouldst  
or desirest? For who is he that  
hath all things according to his

mind? Neither I nor thou, nor any  
man upon earth."

"There is none in this world even  
tho he be a king or bishop, without  
tribulation or perplexity."

"Thou oughtest to call to mind  
the more heavy sufferings of others,  
that so thou mayest the more easily  
bear thy own very small troubles."

This last story reminds me of the  
story which we have all heard and  
disapproved of about the mother  
who, when her small son was com-  
plaining of his lot said, "Just think  
of how many little boys there are  
in the world who don't begin to  
have what you have. That ought  
to make you happy."

However, it is one cure for the  
"blues" to contemplate on how  
much better off you are than some  
one else, and that no one is without  
trials, "even tho he be a king or  
bishop."

Just a few more quotations.  
"I resolve to act with courage,  
but when even a small temptation  
comes I am at once in a great strait."  
"It is sometimes a very trifle  
whence a great temptation arises."

"And whilst I think myself safe,  
and when I least expect it, I some-  
times find myself overcome by all  
but a slight breath."

"Give me strength to resist, pati-  
ence to endure, the constancy to  
persevere."

"Where is thy faith? Stand  
firmly and with perseverance; take  
courage and be patient; comfort  
will come to thee in due time."

"When thou judgest that almost  
all is lost, then oftentimes the great-  
est gain of reward is close at hand."

"All is not lost when a thing fall-  
eth out against thee."

"Trust not to thy feelings, for  
whatever they be now they will  
quickly be changed toward some  
other thing."—Grace B. Faxon.

—Magazine of Mysteries.

Disguised as a Tramp.

That a man moving amongst the  
respectable classes should disguise  
himself as a beggar, and go in  
search of adventure, is not a new  
idea. A young man with a taste  
for such experiments, however, in-  
troduced a novel feature, when  
masquerading as a tramp, by visit-  
ing, amongst others, some of his  
friends.

He had a splendid opportunity of  
testing their benevolence, for none  
of them recognized him with his  
seedy garments and general air of  
wretchedness.

His pilgrimage lasted five days,  
and during that period (he started  
in an appropriate state of penniless-  
ness) he begged or earned just about  
sufficient to live in a rough fashion.

He received innumerable insults  
(many from unsuspecting acquaint-  
ances), and only one kind word,  
from a stranger. Even when he  
entered a shop or lodging house  
with money to pay for his needs  
his ragged garments procured him  
much contemptuous treatment, and  
he learned a severe lesson on the  
importance of clothes.

Indeed, his cynical conclusion is  
that a man who seeks charity should,  
before all things, be well dressed!

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the cream of human wisdom.

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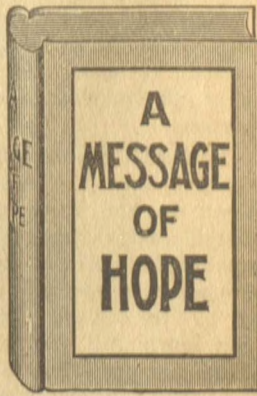
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# FEMININE GAMBLERS

WOMEN WHO HAVE WON FAME BY THEIR RECKLESS WAGERS.

France has furnished the Greater Number of These Furious Plungers. Nell Gwynn's Daring Play—The "Art" of Lonna Paquita.

From time to time throughout the world gambling among women has flourished and declined. The pages of history tell over and over again the story of great women gamblers. France has furnished the greater number of these, but England has not been far behind, while America has put forth many whose fame has become international.

There seems to be something in the blood of French women that makes them gamblers of a high order. Mme. de Montespan won so much at basset, her favorite game, that Louis IV. was delighted and borrowed some of her winnings, but she lost a great deal at times, and her play grew so furious that in 1682 Louis abolished the game. It is recorded of madame that she, one night, while the king looked on at play, risked a sum equal to \$40,000 on a single card and that the king grumbled when no one could be found to cover the bet. But madame also lost, one New Year night, 700,000 crowns at hoca and on another night almost \$200,000 at the same game.

Mme. du Barry was the most famous woman gambler of the time of Louis XV., but with her it was only a pastime. But that other favorite, Mme. de Pompadour, went in with the sole object of winning, if she could. It is recorded that her winnings were enormous and that in a single night she eased the pockets of the king of 25,000 louis d'or.

Queen Marie Antoinette, according to history, was a gambler who liked to be surrounded by gamblers. Faro was the popular game, but the stakes got to be so great that many a nobleman had his entire estates wiped out in a single night. Scandal rose high, and the game was forbidden. Nevertheless, in a short time it was being carried on again not only in the apartments of the queen, but at the house of the Princess de Lamballe. At first the queen and those who desired to play with her went to the apartments of Mme. de Guemene, whose house is credited with having been the scene of the highest continued play of any in France. But matters got so bad before the end came that noblemen would no longer play with the queen, and she admitted to her table many common gamblers. Then the scandal broke in full force, for some were caught cheating, and one was even arrested for picking a pocket.

Possibly the most famous woman gambler of English history was Nell Gwynn, the actress who was so great a favorite with Charles II. In that reign the manners were much the same as they were at the French court. Nell Gwynn lost \$5,000 to her rival, the Duchess of Cleveland, and in one year lost upward of \$60,000, which the king paid. There had never been known so much gambling among women as was carried on in that reign. After the Duchess of Mazarin, niece of the cardinal, had lost \$1,000,000 she died in absolute want.

The acknowledged queen of American women gamblers was Lonna Paquita, who was born in Texas about 1850, but early went into Mexico to rule over outlaws and cowboys. The little Lonna was scarcely twelve years of age when she fell in with an old time gambler named Qualeto, who taught her every trick known to the gambler's art. She made her first appearance in Paso del Norte. She was only a child, and the rough gamblers laughed at her.

But they soon found that they were no match for her, and that even her teacher, Qualeto, was a tenderfoot compared with the child. With the passing years Lonna Paquita grew to be a beautiful woman. Her hair was as black as night, she had eyes that confounded those of the gamblers who played with her and a voice as sweet and silvery as a bell. She was as handsome a woman as one could wish to see, but with heart of ice and nerves of iron. Her small white hands could manipulate the cards with a skill that defied the watchfulness of the keenest gambler.

There were many people who thought it was merely luck that followed her, but the luck kept up too long, and the gamblers who knew a few tricks themselves understood that it was "art." Still, no one was ever known to catch her cheating. Before she was twenty Lonna Paquita was in New Mexico leading a gang of the worst characters of the southwest.

Her death occurred in 1875, and was tragic. Some lawless acts had been committed by a body of greasers, and search was made for them. Lonna Paquita was found to be their leader and was caught. She only laughed when she was taken, and proposed that a game of cards be played to see whether she should go free or kill herself. This was agreed to, and one of

the party, a gambler known the country around, was selected. The woman lost. Those who looked on had scarcely time to understand this when Lonna Paquita drew a knife from her belt and plunged it into her heart.

The women of today, although they doubtless gamble as heavily as in other times, incline more to speculation in stocks. The new woman will go on gambling, but appearances show that she cares a great deal more for the money there is in it than she does for the notoriety of being a gambler.—Liverpool Mercury.

## What Is Religion?

O. L. HARVEY.

There seems to be two classes of Spiritualists, and two definitions of religion.

One class maintains that rites, ceremonies, forms, theological belief, comprises all there is of their narrow and contracted definition of religion. Their views are entirely material and of the earth, earthy. They lack spiritual power and spiritual discernment.

On the other side, we hear the definition: Religion is love of God and love of man. It is righteousness, purity, fidelity to truth and duty. It is love, reverence and adoration for the Supreme Ruler of the universe. It is, in fact, spirituality, the opposite of sensuality.

Real religion, pure and undefiled is from the heart, the source of all feeling and emotion. Mere intellect knows nothing of love, emotion or spirituality.

Science is pitiless, merciless, loveless, soulless. I have known men of profound education and great intellectual powers who had no conception of spirituality or a heavenly life. "The undevout astronomer is made." For the same reason we say, the undevout Spiritualist is made.

Nothing can succeed, permanently, that is not religious; that is, moral, reverential, prayerful. All that is good, beautiful and true in Christianity, as well as in all other religions, we uphold, defend and teach. The Higher Criticism is identical with higher Spiritualism.

"The fool hath said in his heart, 'there is no God.'" Evidently nobody but a fool would say such a thing. Notice, too, he says it "in his heart," not in his head. There is a great difference between saying a thing in the heart and saying it in the head. When I hear a man say there is no God, I doubt if he has any soul; certainly no conception of divinity or spirituality. I only pity him. I am glad there are not many such. We are just as conscious of the existence of God as we are conscious of our own existence and for the same reasons. He might as well say he don't believe that he, himself, exists.

Men are naturally religious. It is just as natural to worship, adore, and reverence a Supreme Power, as it is to breathe and to love. Without God, heaven and immortality, there would be no incentive to aspiration and progress.

I thank God there are but few atheists in the world and they don't have much influence.

A good many Spiritualists simply object to the name "God" while implicitly believing in the principle. It is the eternal. Infinite Intelligence which upholds, directs and controls all matter and all force, without which they would instantly revert to chaos.

What sublime foolishness to deny the existence of this eternal and infinite Presence, self-evident to most human beings, from the lowest to the highest, and known intuitively, if known at all. Of course, there can be no religion or worship, worthy of the name without this innate consciousness of God in the heart, and a man's place in the universe is determined by his conceptions of Deity.

Never, in all the bibles and histories in the world was there a more sublime truth uttered than this: "Man was made in the image of God." (Not bodily). Man is a part of God. He has all the attributes of Deity.

The writers who produced the different bibles of the world were men of genius. They perceived and received truth by intuition. They knew nothing about science or philosophy, especially those who composed the Christian Bible, but they knew a great deal about God, heaven, immortality, righteousness, purity, judgment—mighty truths, which science does not teach or philosophy reveal.

All evil is the result of the wrong

use of some good thing. The name of God, in any language, may be used as a blessing or a curse, either in the spirit of hatred or of love. The very best things may be used for the wrong purposes; thus, even prayer may be the expression of the highest, holiest aspiration of the heart, or of the lowest, most degrading and debasing.

Good prayers are the same as good shots; they bring our lives into harmony, union and concord with the Infinite.

## FAILURE AND SUCCESS.

O. L. HARVEY.

Is it so, that we fail, when our cause was so just?

Is it so, that our banners are trailed in the dust?

Is it so, that the autocrat powers of earth

Have strangled young Freedom in the land of its birth?

How we worked, how we waited, how we strove, how we fought,

How we toiled, how we struggled; have we labored for naught?

Once more to the breach, O friends of the soul!

The God of all nature is still in control.

We are one in our purpose one in our work;

We are one in the spirit, no duty we'll shirk.

O friends of the soul, in all lands of the earth,

Who were born of the Spirit and of the new birth.

O'er ocean, o'er mountain, o'er river, o'er seas,

The weak, the downtrodden are calling to these;

Our throats and our voices are mingling today;

Oh, come, ye brave ones, and swell the array.

New thot, new life, new hope and new love

Are granted you daily from realms above;

Then give from your store to all who're in need

Of courage and hope, that they may succeed.

## FREE THOUGHTS.

BY L. K. WASHBURN.

Almost the highest duty of man is to relieve government of the task of looking after his behavior.

The redemption of our cities will never be accomplished so long as the lowest classes have the most children.

There would be no need of laws were all men willing to do what is right and best and to allow others to do the same.

There certainly is no heaven on earth for any earthly creature. Whether there is anywhere else remains to be learned.

The heaven for the fly is where there is no spider; for the spider where there is no toad; for the toad where there is no snake; for the fish where there is no bigger one; for man where there is no suffering and sorrow.

A great many people who complain that they never have what they want, go through life disappointed, for the simple reason that they do not know what is good for them. The lot of thousands of human beings is far better than they have done to make it. If most men and women had only what they got for themselves they would not have their hands or arms full.

## When the Birds Go North Again.

Oh, every year hath its winter, And every year hath its rain— But a day is always coming When the birds go north again.

When new leaves swell in the forest, And grass springs green on the plain, And the alder's veins turn crimson, And the birds go north again.

Oh, every heart hath its sorrow, And every heart hath its pain, But a day is always coming When the birds go north again.

'Tis the sweetest thing to remember If courage be on the wane When the cold, dark days are over, Why, the birds go north again. —Mrs. Ella Higginson, in Macmillan's.

Don't discard the whole because there is a certain part you can't accept.

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## THE ENFOLDING LIFE.

(Continued from Page 1.)

help to solve all the problems which a wide view of "nature" suggests.

As Jesus says, "All things are held by the Power of Attraction and the attraction is God."

It has been said, "The real question is, whether or no this supreme power—define it and speculate about it as we will—think of it and reason about it as we may—is or is not Living—a real power of intelligence and will, or nothing at all but a fiction of the mind," a mere notion with no more validity than many other speculations.

This fair question has been answered not only by the present writer, but by Andrew Jackson Davis, and there is a perfect agreement among those who have perceived it independently.

Some of the difficulties which we find in the actual constitution of things would be removed if we followed the law of attraction and repulsion to its results.

There is the view that while God as an independent soul of all souls, unaffected by created minds, is indeed the creator and preserver of the universe as a whole, he has yet permitted beings inferior to himself yet vastly superior to mere man, to carry on the work of creation in subordination to his universal laws.

It certainly looks at times, as Hamlet says, 'as if some of nature's journeymen had made men and yet not made them well, for they imitate nature so abominably.'

There certainly are creations under God. Surely man is such a creator. Man's inventions are creations. Man has created many things by observing the laws of nature. Look at Prof. Crook's Radiometer set in motion by a beam of light! But these are in truth only demonstrations of the ever-present life and intelligence of God as manifest by the inner life and light of man.

In the large sense, God creates, "By the blending of essences extracted from previous formations." Thus all things and creatures are renewed in life. He fills all in all. He holds the very universe in its every atom by the mysterious power of attraction or gravitation. He balances this power by the opposite or negative pole, by which all things are prevented from rushing together and going to ruin.

But within the operation of this law, he allows men to combine and to create.

Why may he not allow other beings, "Planetary gods," to create higher works than man can accomplish?

When we read in historic geology of the vast tribes of creatures, radiata, mollusks, reptiles, birds, fishes, mammals which have inhabited the earth during enormous periods, before man, we seem to see how spirit climbs to a soul and progresses.

Man in his higher nature, derives his intellectual being directly from God. Such as the ideas of right and wrong, cause and effect, and reason, one of the highest gifts to man.

Man is certainly here on earth the highest which has come forth from this cosmic process.

It tends to exalt our conception of God to imagine this great hierarchy of powers or beings ascending upward in long gradation, the highest still far below the ineffable majesty of the Supreme Being. The soul of all immensity.

If this notion is justly tenable, it would combine in one belief the essentials of evolution, emanation and creation. (Creation held in the sense of being brought into consciousness.)

All things would be from God, but would come by the mediation of his riper creations, those exalted beings, originally but men—who have progressed and graduated in His great school of life.

The cold mechanical theories of evolution would be superseded by a higher, spiritual doctrine of evolution which would still retain every fact of science and would yet fill the world with spiritual life and energy. We can still worship the changeless goodness, the perfect love, the Alpha and Omega, whose light and vibrations inspire all, the life that revives the grass and feeds the cattle on a million hills—whose life is the animating principle of all creatures.

Hear of this one life the poet's lines:

"I am the blush of the morning,  
and I am the evening breeze;  
I am the leaf's low murmur, the  
swell of the terrible seas;  
I am the mote in the sunbeam, and  
I am the burning sun;  
'Rest here,' I whisper the atom; I  
call to the orb, 'Roll on!'  
I am what was, is, shall be,—crea-  
tion's ascent and fall;  
The link, the chain of existence,—  
beginning and end and all."

## MR. SALISBURY EXPLAINS.

More About the Phenomena at Dunkirk.

Dunkirk, Feb. 16th, 1906.

Editor of THE SUNFLOWER,

DEAR SIR:

Regarding the piece in your paper relating to the spirit manifestations at our home the other night, I will take great pleasure in giving you the full particulars of the event.

There are eight persons living in my house, one of them is my son-in-law who does not believe in Spiritualism. His wife has always been our organist ever since we started our meetings but since she got married her husband does not want her to come in to the meetings as he claims it is us who do the things and he has said some very queer things about Spiritualism. The medium has given them different kinds of tests but it didn't make any difference to him.

The night that this occurred there were six of the family at home; my son-in-law had gone up stairs and lit a fire in his room and then went in the parlor where his wife and her sister were playing on the organ. At the same time another son-in-law came in and he sat down with us right before the stairs so we knew that there was no other person went up stairs, after he came down from his room. While the wife and I were talking to the son-in-law who came in we heard a noise like someone moving things. My wife went to the door to see if any person was there; then I asked my son-in-law to go up stairs and see if his fire was all right.

He came right down again and said there was an awful mess up there so we all went up. I was laughing as he was scared over it. Well, the bed clothes were all gathered up in a heap on the bed, the pillows were on the floor and every chair turned upside down. The flowers and plants were put under the bed and their clothes were scattered all over the floor. Even their trunks and drawers were emptied. There was nothing torn or destroyed but my son-in-law would not go to bed that night until five o'clock in the morning and he didn't get to work till noon the next day, so I think he had evidence enough.

Well, to give them more evidence the son-in-law who came to my house that night lives one block away from us and on the following afternoon, between four and six o'clock his wife went down town and when they came at six every room down stairs was turned upside down even large pictures were taken down from the wall and nothing was broken, but it seems that the evidence was not sufficient yet for the next afternoon while my wife and her two married daughters were doing their work they found my parlor turned upside down. They straightened it up and went out. After a while they came into the parlor again and found it upside down again.

This occurrence has been printed in five or six different papers and everyone had it wrong and different alto it came from a good, intelligent reporter, or one who that he was. Of course, you know that he was a good orthodox and that accounts for the mistake. He would not tell a lie or do his neighbor a wrong as that would be a sin according to their creed but not in their actions. It would be a pretty poor spirit of loved ones who would do me a wrong for a skeptic.

Hoping this will be satisfactory to you in regard to the evidence, and claiming the above to be true, I remain respectfully,

DAVID SALISBURY.

191 Railroad Ave, Dunkirk, N. Y.

The English authorities are so relentless toward the adulteration of food and drugs that recently a soda-water manufacturer was fined for putting too small a proportion of carbonate of soda in the water.

## ANOTHER VOLUME OF

## BIG BIBLE STORIES.

BY W. H. BACH.

I have received a number of letters asking for Volume II of Big Bible Stories. It appears that those who have the first volume want more.

I have the matter nearly ready for another volume about the same size as Volume I, but thru the expense we have been to on account of sickness and the fact that a Monotype type-casting machine I bought failed to do the work causing a loss of between \$1000 and \$1200, I have not felt that I could take the financial responsibility of getting out the new volume and taking the chances on its sales to pay the bills.

Recently I have had a number of letters asking for the volume. I will make this proposition: I have the matter ready so I can get the book out within the next two months. It will cost nearly if not quite, \$300 to publish it, as the bill for the first volume was \$302.50. If enough people want this volume to subscribe for sufficient copies at 50 cents a copy, or five copies for \$2, postpaid, to pay the bill I will get it out.

From present indications it will make a volume of about 150 pages. Now if it is wanted send on your pledges. Do not send any money, but merely say how many copies you will take, and I will get the book out if I get a sufficient number of subscriptions to warrant me against financial loss.

The stories are as good as in Volume I. Some of the titles are as follows: "David and Goliath," "The Impossible Duties of the Priests," showing that each priest must have attended 79 funerals each day, made sacrifices for 827 births, or kill 827 lambs and 827 pigeons, and eat certain portions of them and carry the rest out of the camp. To do this alone, which was only a small part of the work they had to do, they would have had to kill, dress and complete the sacrifice of one animal every 27 seconds, besides carrying the offal outside the camp of about five miles diameter. The total number of sacrifices daily for each priest was not less than 765.

"Gideon's Army and the Fleece" comes in for a consideration, "The Fall of Man," and a number of others, while the book will be concluded by an article written by my father, E. Bach, now in the spirit life, in which he pictured Adam and Eve inviting their descendants to a Thanksgiving dinner, showing what would have been the condition had not death entered into the world, showing the millions of tons of turkeys, barrels of cranberry sauce, etc., that would be required for the feast, the whole compelling Eve to give up the plan.

I present the matter to those who want the book. If you want it send in your pledge to take a certain number. I will not attempt it unless 600 copies are ordered.

Address, W. H. Bach, Lily Dale, N. Y.

## PREMIUM BOOKS? YES.

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## LIGHT FROM EVERYWHERE

EAST

WEST



NORTH

SOUTH

This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your lectures, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith. "Correspondent" or "subscriber" gives no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

Mrs. M. E. Clark writes that J. Clegg Wright was taken very sick in his class about a week ago, at Lake Helen—had to be carried home and has required watchers ever since. Mr. Alger is also on the sick list.

The Editor of THE SUNFLOWER would appreciate a lot of little sketches of from 100 to 300 words on timely topics, also experiences in Spiritualism and mediumship.

Mr. and Mrs. W. D. Noyes are now located at 105 South 6th St., LaCrosse, Wis., in their work for the Wisconsin State Spiritualist Association. They have been kept busy in that State, and their work has resulted to the advantage of the Association.

Mrs. S. H. Arkell sends in her renewal and two more and writes: You have my best wishes for success in your enterprise. It is the one thing that gives Lily Dale a name and a place fifty-two weeks in the year.

Mrs. Elise Stumpf writes from Lake Helen: I hope you are well, this I can say of myself, I enjoy the camp here very much. Please remember me to all the friends and give them all my best wishes. I hope to meet them all at Lily Dale this summer, where I will continue my German work and hope we will have many German visitors who will be glad to hear the truth in their own language.

J. Madison Allen, the indefatigable veteran worker, writes as follows: I have to report, briefly, my recent labors in the south as including Atlanta, Ga., Tampa, Fla., two months, Palmetto one month, two weeks in Punta Gorda and Solano. My next points will be Fort Myers, Sanibel Island; (not Cannibal as they are mostly socialists) and probably Teed's colony of "Koresians" where the earth and everything else mostly is turned inside out or outside in as you prefer. I shall then be at about the jumping off place, or as far south as civilization extends on the gulf side. Key West not far away, Havana not far from Key West. I shall soon return northward making a few more stops on the way and expect to be in Savannah, Ga. at the beginning of spring or April. Societies of camps south or north please address me at Fort Myers, Fla.

Mrs. Susanna Harris is filling the second month's engagement with the West Side Spiritualist society, of Columbus, O. She writes that they have a Temple of their own, have it all paid for, and the organization is but four years old, and always have harmony. The president is Harry Russtler, who is a good worker, a Christian Spiritualist, and Hattie Webster is vice-president. Both of these officers are worthy workers for the cause they espouse. I feel that the angel world are calling for more power. Miss Elizabeth Harlow lectures in the Sixth street Spiritualist church, and there are five parlor meetings, so you see the work is going on in Columbus.

E. W. Sprague writes from Fenton, Mich.: I just saw your notice of Big Bible Stories No. II and write you to tell you to put me down for a copy of it when it is published. Every Spiritualist should have a copy because every one should know just what the Bible contains, both its truths and its errors, etc., if he would meet those who believe the book infalli-

ble. There is much good and much truth in the Bible as there is also much that is not true, and much that is not fit to read. The latter should be expurgated and the former properly interpreted. I trust you may receive the orders and will publish the book. It is greatly needed, and when published will be doing its good work long after you and I have crossed the river. Your paper is taken in the home of Geo. W. Jenks, where we are stopping for a couple of days and is highly appreciated.

## UNSOLVED.

BY HELEN O'SULLIVAN DIXON.

To-night across the vast solitudes of heaven the angels bear something, give it silently to God.

At this same instant, angels cross the vast solitudes of heaven, touch earth, leave something coming from God.

That, for which the gates of heaven have opened, does it suffer over there, far from all this that it loves? Who hath waited to take it in? With what doth it now bide? That which hath been left, that which hath slept in the breast of things invisible, that over whose velvet lips the soft breath of angels hath swept, what may it become among us? Are the flowers that bud over there more beautiful than those here below? Do diviner sunsets tremble along the line of scarlet and amber that divides us? Doth the white violet breathe out sweeter fragrance over the stream that flows by the great throne? Over there, doth one tremble on the strange threshold of things uncomprehended? Is the twilight as soft? And the dawn? The even-song the same? Is love faithful, and friendship fast? Doth that thread of gold which dreamers call Faith, get black and cold and broken? Thou hast not yet told me!

All this that I know—the white dew of the morning which sleeps in the bosom of the rose, first and last kiss of a mother, the benediction of all that is pure—are not more mysterious, more divine than that fragile thing left here by the angels, than that they have borne away.

## British Society of Psychical Research.

THE NEW PRESIDENT.

On Friday, January 26th, Prof. W. F. Barrett, F. R. S., in the course of an address before the Society for Psychical Research, on "Some Objects and Methods of Work," said that some people thought that their object was to prove the existence of a future life, but he felt that they must attack the outskirts of the subject first, and there was much that needed proving with regard to that transference, the subliminal consciousness, and involuntary muscular action. In many respects the earliest work of the Society had never been surpassed, and more progress was needed. The subliminal self required training to transmit and perceive. We know nothing whatever of the forces of Nature in their essence, only in their manifestation; of life we know only that it tended to operate and to reveal itself by its effects. Mrs. Henry Sidgwick, who presided, announced that the Council had elected Mr. Gerald Balfour as the President of the Society for another year, and Prof. Barrett said that "few men possessed as profound a philosophical training, so wide a knowledge of, and deep interest in, the new society as their new President."—Light.

## Spiritual Prayers.

From many shrines.

O Thou who art the God of patience and consolation, strengthen me in the inner man, that I may bear the yoke and burden of the Lord without any useless murmurs and ineffective unwillingness. Be pleased to fortify my spirit that I may be able to do and suffer everything that Thou pleaseth. May I pass thru the valley of tears and the valley of the shadow of death with safety and peace, with a meek spirit and a sense of Divine mercies. Look with pity upon my troubles and infirmities; strengthen my mind, compose my distraction, calm my inquietude and relieve my terrors, that if it please Thee I may run the race that is set before me with peace and patience, constancy and confidence; to the end. Amen.

Subscribe to THE SUNFLOWER.

## WHAT THE WORLD OWES TO POVERTY

BY KATE ALEXANDER.

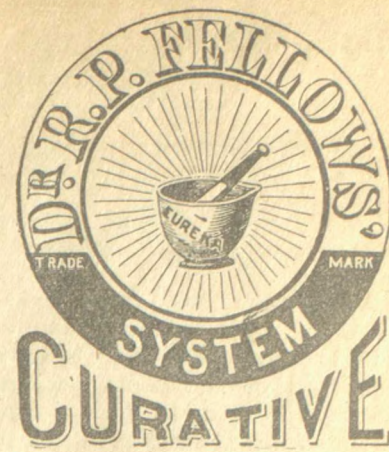
I think it was Senator Dolliver who said: "If I had a thousand dollars which I could give my boy, and expected him to become something in the world, I would start the boy in one direction and the thousand dollars in another." All of which shows that Senator Dolliver realizes that the men who have become useful and worthy to be called great have been poor boys, striving to get away from the poverty which stood between them and their ideal in life. And it might be said, in this quoting of the word "ideal" that it is doubtful if any of these sturdy, striving lads whose poverty became the source out of which grew their claim to fame, started out in life with their eyes fixed upon any certain goal. Lincoln did not see himself as the world's great emancipator, as he hewed and split the rails which toughened his muscles and hardened the bones in his sinewy body; he was striving to outdistance the wolf which continually prowled around the humble cabin on the Sangamon. The vigorous body naturally grew and developed vigorous brain and Lincoln the boy, vainly striving to quench his thirst for knowledge, with books borrowed from all the meager libraries for miles around, lying night after night before the open fire which furnished the only illumination of the small room, did not think or dream of the high pinnacle to which his dire poverty would push him. And yet, later on, he must have realized, in a crude way, perhaps, that the world had work for him to do, for we hear of the long, lank, awkward back-woods rail splitter murmuring half aloud as the fitful flames played over the pages of his book: "I will study and get ready, perhaps my time will come." But after all, it was the daily battle against poverty, the constant strength built up by overcoming that made Abraham Lincoln greater than all the sons of all the rich men of this time, yea greater than all the kings who ruled at all the foreign courts—poverty made a man.

Benjamin Franklin was as poor as Lincoln. He was often hungry. But by dint of hard work and constant endeavor he outdistanced poverty itself and became one of the greatest statesmen the world has seen. He never became a sycophant, never fawned at the feet of the eminent men of all nations who delighted to do him honor. He had been educated in the school of "hard knocks." He knew how to estimate men, he was keen in business, clever in diplomacy, versed in science, proficient in all the attainments of the scholar. His introduction to the French senate serves to show the stuff of which the man was made. It was the day of the most effete French court the world has known. Display and lavish expenditure ran rampant. Men and women vied with brilliancy of clothes and cleverness of brain. Thus the principal branch of the French government presented a glare and glitter of bravely garbed gentlemen and richly gowned women on its opening day when the diplomat from the new world was to present the greetings and demands of his country. Franklin appeared in the plainest of clothes, and without a wig. There was much staring, much lifting of delicately arched French eyebrows, much shrugging of nice French shoulders. Finally a lackey approached the new comer, and whispered that he had forgotten his wig, to which the doughty American quickly answered, "Perhaps I have, but I have not forgotten my head." Subsequent history proves the truth of this statement. None of the rich men's sons who lived on the fashionable streets of Philadelphia on that day when Benjamin Franklin tramped through the town in search of work, with his entire extra wardrobe in one pocket and his last mouthful of bread in the other, have written their names on the roll of honor besides that of Benjamin Franklin. Mosart wrote his divinest harmonies while his stomach clamored for food. The story of the great artist is one of continued endurance of want and neglect with the grand finale of a triumphant success. He

is still an irresistible genius. What charm, what subtle power he possessed, what simple beauty, what spontaneous idea, what perfect workmanship—all called forth and developed in that wonderful school of poverty whose curriculum is one long process of strife, and will, and determination and manhood and victory.

Read history, study character, learn the secret of true greatness, and you will almost invariably find that grim necessity is the stock in trade with which the great statesman, the great scientist, the great philosopher, the great musician, the great teacher has started.

We have no love for poverty, we hate its sordidness and deplore its abjectness. We detest those who force it upon their fellow men and earnestly pray for the welcome day when all its hideousness shall be wiped from the earth, and for that ideal state where men may not be compelled to grapple with purity until every vestige of strength is exhausted and every worthy ambition strangled, but with all its degradation, we would choose the boy born to its heritage, cradled in its misery, rather than the heir to millions, cradled in luxury—that is, if we were in the business of making real men.



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CHARLESTON, S. C., June 21, 1900.

A. F. MELCHERS:  
I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage,  
I am very truly,  
HENRY P. ARCHER,  
Supt. City Public Schools.

## ADDRESS

A. F. MELCHERS, Lily Dale, N. Y.

## Some Plain Facts Regarding the Gold Eagle Mining Company of the Black Hills, S. Dakota.

THERE can be no uncertainty in buying treasury stock from a company for the purpose of installing a reduction plant on a body of free milling gold ore, which is almost limitless and in the middle of the greatest ledges of gold ore in the world. Such are the conditions under which we now offer at 20c a share for a short time, some treasury stock, to raise funds quickly to build our mill and add a cyanide plant to it and put our mine on a paying basis. The Gold Eagle Mine adjoins the Homestake, and THE GREAT LEDGES OF GOLD ORE that make the Homestake the most reliable mine in the world, RUN THROUGH THE GOLD EAGLE FROM THE HOMESTAKE. The Gold Eagle property has water, timber, railroad and the inestimable advantage of showing how to proceed without making any mistake, that is, to follow the methods of the greatest gold mine in the world, namely the Homestake. The mine adjoining the Gold Eagle on the east, is known as the Penobscot and is owned by Lieutenant Gov. Maitland of Michigan. The net profit of the Penobscot for the year 1905 will exceed \$500,000. No stock has a better future than the Gold Eagle and none is so free from uncertainty. It is not a case of making a thousand or losing one hundred. It is a case of having the one hundred safe and the one thousand sure, with dividends certain. Every essential of a great permanent gold mine exists, lacking now but some machinery. Stock sold upon the installment plan, but in no case less than 100 shares. Maps and expert's report on application.

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# THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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One Dollar a Year.

Number 256

## PRINCIPLES OF MENTAL

### MOLECULAR INDUCTION

Versus "Hypnotism," "Obsession," "Demonism," Etc., as Expressive  
of Mental Processes.

W. M. LOCKWOOD.

(Continued From January 6.)

Before we can disemminate between normal and abnormal mental states and functions, it is advisable that we have a concise and analytical understanding of the factors involved in mental processes, and the relation of these factors in divergent cerebral organisms. If, in our classification of the mental constitution, we do not follow the speculations of Samuel Bailey, Reid, Kant, Descartes, or Sir William Hamilton, it is because modern discovery in physiological and cerebral anatomy since the time of these distinguished writers, has enlarged and amplified our understanding of the human brain, and its functional properties, far beyond any known data in their time.

The discovery that function is expressed as an invisible mode of psychic motion, and that it is dependent upon organic structure, no less than upon the molecular or psychic co-relation of the parts involved, also, that all departments of the encephalon are united by millions of "connective," "commisural" and "association" fibers, extends our view of the almost unlimited capacity and sensitive functional attributes, qualifying the human brain. It is thus seen to be the great central station of consciousness, upon which the truths and errors of its social environment, and the harmonies and inharmonies of an objective world, are constantly being reflected by the psychic impression of incoming waves of sensory character, inciting mental action and arousing the varying degrees of conscious perception, by the subjective reactions occurring within the citadel of the intellect. The two thousand million cells and fibers that invest and comprise this complex mechanism of the mental laboratory, require a more concise classification than any of those referred to in a former paragraph. Therefore, agreeing with the modern physicist and physiologist that "the intellect is the name for the thinking portion of our mental constitution," we postulate as follows:

First.—The soul, as the formative or shaping life principle of the form to which it belongs and vivifies, as an invisible electro magnetic entity and energy.

Second.—Consciousness, as the sentient and perceptive attribute of the soul which must be impressed through the avenues of sensation, before we can have thought, mind, or conscious volition.

Third.—Mind, the result of impressions on consciousness.

Fourth.—Perception, the soul's sense of knowing, endowed by heredity, and enlarged by its own experiences and environments, and by its personal contact or association with others. The errors of heredity and of false instruction promote psychic blindness, the prevailing curse of civilization.

Fifth.—Volition or Will, the reflex action of consciousness through nerves and fibers of the motor system, aroused into action by subjective thought or objective stimulus.

Sixth.—Emotion or feeling, the result of special stimulus of the sympathetic nervous system.

Seventh.—Discrimination, the mental ability to judge between a consistent inductive or deductive fact or group of facts, and an inconsistent statement or assumption, that precludes all possibility of

demonstration or syllogistic reasoning.

With this classification of the conscious intellect before us, and the relation it holds to objective nature and subjective mental reactions, we deduce the growth of the soul's sense of perception through the development of its consciousness. And we furthermore deduce, that in proportion as the soul sense may be limited by the physical and mental weakness of its ancestry, also by the accidents, desires and supernormal appetites in its own environment during earth life; that its conscious perception is obscured by these incidents in its individual evolution, and its progress retarded. It seems impossible that any writer of modern time, who has any acquaintance with the data of transmitted mental vices, or associated evils, should desire to parade his psychic blindness before a reading and thinking public by classifying the very common misfortunes of the human as "Demonism," or "Demonical possession."

If a child is born which early in life manifests a tendency to inflict pain on the dog and cat, or upon its associates, or with large destructiveness makes havoc wherever it goes, it may be an easy way to quiet popular thought by writing and voicing "Demonism" as the particular cause of these vices, but such writing and teaching in no way explains the co-relation of causes incident to prenatal or self induced errors, but it does indicate the extreme carelessness and want of thought on the part of those who continuously and without qualification, employ these terms. A man whose nervous system is impregnated with nicotine from the constant use of tobacco, or from the poison in excessive alcoholic stimulation, becomes a father; and his son early in life, develops a mania for cigarettes and drink, and soon becomes a physical wreck, with weakened manhood and an imbecile's brain. At what time was he "hoodooed" into this habit? and in what way, let us ask, does the use of this term let the inquirer into the secret and real cause of his misfortunes?

A lady whose ancestry was afflicted with cancerous and scrofulous diseases, early in life developed a tumorous tendency, resulting in genital surgery. When did the evil spirits put a "spell" upon her for life?

A lady whose sensitive nervous system indicated refinement, and who was in that wonderful reciprocal mental and psycho-physiological condition induced by pregnancy, came unexpectedly in contact with a person having Chorea (St. Vitus dance). The child when born, early manifested the twitching of the muscles, the repulsive facial expression and contortion of the limbs, incident to this disease of the nervous system, and its mental characteristics took on the form of idiocy. At what time did this so-called "hoodoo" get possession of mother and child? When did this "devil" of pagan ignorance introducing Christianity, and which is said to have made Jesus so famous by his ability to cast them out, obsess this progeny. Did he lurk in the delicate organism of maternal refinement? or, did he linger around the umbilical plexus of the developing foetus, like a Theosophical spirit waiting to reincarnate?

What a deplorable spectacle of pagan superstition coming down to us through the centuries, still confronts intellectual progress by the continuation of terms that nullify the data taught in universities and colleges regarding the transference of physiologists and physicians who have spent years of time in patient research to determine the pathological character of that psychic energy that can be transmitted to offspring through the electromagnetic copulations of paternal and maternal association, or transferred from one person to another as an invisible mode of motion.

What a blight theological imposture upon humanity, by the continuous indoctrination that regular and abnormal action of the nervous system, or any unregular expression of the intellect, is an infallible indication of the obscuring influence of semi "devil" or "demonism," an Almighty God has made and let loose upon a weak, half-made, devitalized, superhuman being! Instead of following the inductions of physiologists and pathologists, that disease of types whether physical, disturbing the general organism or mental cerebral, affecting the intellect, the result of an invisible electromagnetic action upon the circulation of the blood and the central nerve structure, the popular mind continues to adhere to the teachings of the pulpit and the story of the evangelists about the prevalence of "devils" and "evil spirits" indoctrinated in the ethical system introduced by Christianity. A cording to the pathology of Jesus, disease is an "evil spirit," and he advised that "If thine eye offend thee, pluck it out, it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hellfire, where the worm dieth not and the fire is not quenched." "If thy hand offend thee, cut it off." "If thy foot offend thee, cut it off." What magnificent surgical inspiration, coming from the last mentioned "only begotten son of God," whose God-like intellect could see and cast out the devils causing dumbness, and blindness. He was able on one occasion, according to the text, to cast out of the God-arena a lunatic two thousand devils who could talk and walk, and they manifested all of the evil attributes of hypnotism, so graphically portrayed by the author of The Great Psychological Crime; for did not the "evil controls" in their "downward sweep" overcome the will power and sensory system of two thousand swine? Even Mary Magdalene had seven devils cast out of her, which is six more claimed by the average preacher for women of our time.

With this blight of ecclesiastical necromancy upon us, with its constant indoctrination of evil influences, and obsession of forces, coming from the pulpit and from the press, the general public and many popular writers seem to be more inclined to the pathological system of ancient necromancy, than to the inductions of school of science.

What is called disease is a combination of physio-chemical energy and forces, acting in the human system abnormal physio-logical function and mental action. The type of the disease depends upon the electro magnetic character of the chemical energies entering into combination and the physiological centers that are disturbed by its action. Hence it will follow that to call any of these physical or mental states and phenomena, "evil spirits," "devils," "demons" and "obsessing influences," is to be infidel to truth. The greatest infidel is the man who has ever known, as those who ignore a demonstrated natural truth. A schooled intellect will not admit that a prenatal shock to a foetus, or a perinatal injury, or a postnatal infection, or a hereditary disease, or a "devil," however subtle, is a real abnormal or diseased state.

No sensible person can consistently affirm that a child which was developed while the mother was surrounded with constant mental and physical abuse and beastly usage, is a demon or is possessed of the "demonism of the ages," because early in life it manifests a tendency to inflict pain and suffering on those it comes in contact with. This mental reaction of its nervous system is the result of the abuse, physical and mental, that was transmitted to it by molecular induction through the mother's sensitive and receptive organism. This mental character of the child, is an expression of one of the prominent factors instilled in its personality, during all the stages of its gestation. "Like transmits like." "Like promotes like." "What ye sow, that also shall ye reap."

This senseless custom of ignoring physiological and biological data that "the scriptures may be fulfilled," comprises one of the glaring inconsistencies of Christianity and modern popular thought.

An Almighty God must feel very proud of his earthly children, who thus directly infer that he has somewhere in his keeping a repository of devils, demons, evil spirits, lying spirits, and obsessing spirits, that he sends to inhabit the anatomy of some poorly born personality—some poor nubbins of accidental generation. If a child is begotten in licentiousness and lust, and early in life manifests licentious habits resulting in some form of prostitution, it is not necessarily "obsessed", or "hypnotized" by an evil spirit. The fundamental functions of an abnormal sex organism was first transmitted to its nervous system as an impulse, and too frequently this super sensitive state is overcast by its social environment, and while it is true that "like attracts like," and earth bound spirits of licentious incentive may be attracted, the riddle of such attraction will be fully understood in the conditions of parentage, that ignorantly and selfishly, transmit to offspring the electro magnetic functions inviting these licentious spiritual influences. It is an easy way to shirk all responsibility by affirming that the individual actor in a crime, was "obsessed" or under "hypnotic influence," but such statements in no way explain the facts.

There must first exist the conditions and natural functions to attract, before something is attracted. If "like attracts like," then it follows as a regular sequence that if the individual who had the misfortune to attract such influences, had been intelligently generated, this class of spirits would not have been attracted. Now whose fault is it. Is it the individual who has generated into his personality these lusts? Is it the class of spirits who find lustful conditions here to be attracted to? Is it the parents who ignorantly transferred this abnormal function and tendency? or, is it God's? who is supposed by many people to be the author of all functional attractions and desires. If God is the author and creator of function, then he is the author of crime. And if he is the author of crime, then the terms Hypnotism, Demonism, Devils and Evil Spirits and all other forms of demoniacal possession are simply his agencies, thru and by which crime is committed. Poor God!

In our next we will see if we can save him the reputation given him by his loving prayerful children.

Yet this one thing I learn to know Each day more surely as I go, That doors are opened, ways are made, Burdens are lifted or are laid, By some great law unseen and still, Unfathomed purpose to fulfill.

—Helen Hunt Jackson.

Love everybody and everything.

## THE ENFOLDING LIFE.

[J. P. COOKE.

There is naught but life, go where we will, Whether soaring in the "ether blue" of God, or sinking in earth or sea, all is saturated with life, and like Shelley's "Cloud," it mocks the thot of death and sings its eternal survival:—

"I am the daughter of earth and water,

And the nursing of the sky;  
I pass thru the pores of the ocean and shores;

I change, but I cannot die.

"I silently laugh at my own cenotaph,

And out of the caverns of rain,  
Like a child from the womb, like a ghost from the tomb,  
I arise and upbuild it again."

It may well be assumed that an Infinite Intelligence would act on the world in accord with its own everlasting laws. The law of the universe working from center to periphery involves everywhere the adaptation of means to ends and hence design is written on the whole brow of nature, on heaven and earth and the waters beneath.

If the doctrine of universal evolution be at last accepted, instead of destroying the Design argument, it will establish it on immutable foundations. Surely the entire physical life of nature proceeds by this method. Does it ever occur to those who saw God in the growth of trees, flowers, animals, that there was any less of the divine attraction because the whole vegetable kingdom is evolved by the law of insensible gradations from the seeds, and the entire animal kingdom, by the same law, from eggs?

An all-pervading intelligence shows everywhere. "We see the foot prints—but he who made them we have not found."—say the savans.

The proof from Design show that the world has come from intelligent purpose. Our faith in a supreme, central, infinite attraction and intelligence, conscious and free, does not come to us from these methods of creation, but from the sight of the universal order. We know there must be one grand center, one Supreme Being, above all, in all, thru all, because we see in all nature all parts cooperating together into a unified whole. The innumerable varieties are all blended into a majestic unity in the consciousness of the inner life of the "All."

What does this supreme spiritual ego look like? What is its appearance?

It has been often held as a reproach to Theism that the God of Theism could not be described.

If true, as mystics claim, that God can be known, why may he not be described?

I, for one, will not try to parry this fair question, but will answer it. It is a double sphere of rays, one within the other.

In the necessary interior, magnetic state, it is perceived as an inner sphere of white light rays running to a center and this sphere is within the bosom of another sphere formed by the ends of the rays which run outward to "nature" thru the primal formations, becoming the inner life of all things.

These rays, in a breathing motion waft together and apart.

These are the facts of perception. What this function is, is but humble supposition on my part.

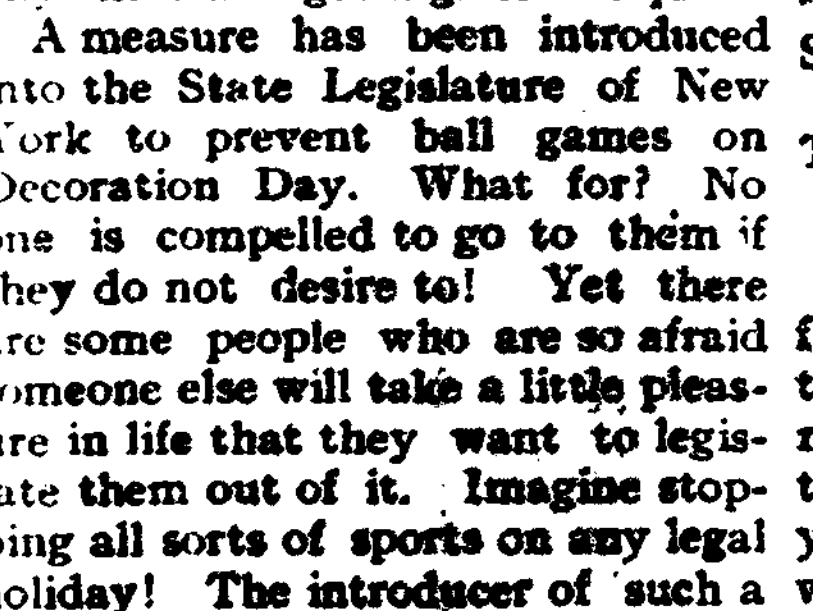
It may be that the outer life is continually refreshed, re-vivified and strengthened by the embrace of the central positive power.

The lines of the outer sphere of light may be like the string that holds the beads. The power of attraction acting instead of the string.

The wide application of attraction as a divine principle of light, will

(Continued on Page 6.)





May our passing away be without pain, fear and regret as was that of my grandfather and grandmother. Grandfather asked me the last time I saw him, "Will, do you think the boys will meet me when the time comes to make the

... ..

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# METAPHYSICAL.

Conducted by EVIE P. BACH.

## WHAT IS SUCCESS?

What is success? A question old  
And fairly solved by few—  
The way that leads to higher life  
And conduct grand and true;  
The full unfoldment of one's best  
Intent, regardless quite  
How the world may criticize  
Or often deny our right.

What is success? To shape our  
course  
Among our fellow-men  
In paths which lead them to the  
truth.

That lies beyond their ken;  
To reach a helping hand to those  
Who falter in their zeal,  
And pour the balm of sympathy  
On wounds which slowly heal.

What is success? To stifle hate  
And lust and selfish greed,  
With the fruits of hope and  
love.

To multitudes we feed;  
To spread our faith, our charities,  
A heaven's bright sun shines forth  
To vitalize man's brotherhood  
And circumscribe the earth.

What is success? To strive each day  
To make Love's kingdom come;  
To smile, to cheer, to aid and fear,  
And teach that all is one;  
And however we drift apart  
That each, our class, or clan,  
The laws of Nature draw us back  
And bind us man to man.

What is success? The kindnesses  
We scatter day by day  
To those who need our offices  
And press about our way;  
To lift before our brother's eyes  
The flag of peace and cheer,  
To seek for heaven in far-off worlds,  
But try and build it here.

—B. F. Stitzer, in Character Building.

## CURES FOR THE BLUES.

Blues are soggy calms that come  
To make our spirits mope,  
And steal the breeze of promise  
from  
The shining sails of hope."  
—Waterman.

There never was a woman who  
didn't have the "blues." I can't  
speak for the men. When we are  
suffering from momentary depression  
—we don't mean that we are in  
the midst of affliction. Our state  
of feelings is well described by the  
little verse by Waterman prefixed  
to this chat. We mope.

As I said before, it is no large  
affair that is troubling us, it is one  
thing, or a series of small things  
that have gone wrong.

Or else it is the "what's the use?"  
wave sweeping over us.

Of all the waves this is the most  
fatal—this "what's the use?" wave.  
It ruins everything it comes near.

"I had a lovely time, but, what's  
the use?"

Don't, oh, don't. Take every  
"lovely time" that comes to you  
and be thankful from your heart  
for it. There is some use in it.  
Every "lovely time" is a builder-up  
of a joyous and cheerful nature and  
the world needs joyousness and  
cheerfulness.

There is no good to be found in  
the "what's the use?" wave in our  
"blue" moments. It only makes  
our depression more firmly rooted  
because, when it touches us, we  
make no effort to find a remedy for  
our condition.

And that leads us to the title of  
this chat. "Cures for the Blues."  
Are there cures? Let us see.

Of course, there are no set or  
regulation cures that we may take  
as we would a pellet or a teaspoon-  
ful of medicine. But we may name  
several suited to as many individuals  
and you may take your choice  
of the one that appeals to you. As  
the very smallest trifle in the world  
—that is, absurdly small to talk  
and write about—will make a  
woman "blue" we will suppose one  
in this state because her new hat or  
gown is a disappointment. What  
does she do? She sits right down  
and cries, first of all, after she has  
viewed herself about a hundred  
times in the mirror. Then she puts  
away the offending article and goes  
around with a sorrowful mien for a

number of hours; nay, it may extend  
to days—and a revival, only  
in a smaller degree, of the same  
feeling come every time she takes  
out that hat or frock.

Now, it would have been a great  
deal better if she had said to herself  
resolutely, "I do not like this hat. I  
am terribly disappointed in it. I've  
got to wear it all summer. Every  
time I put it on I shall feel horrid  
and queer. I've worked hard to  
earn it. I deserve to be satisfied  
and pleased. I will be satisfied  
and pleased. My milliner is so  
ungracious about changing a hat  
I do not dare to return it. I would  
rather go without something else I  
intended to have and use the money  
in making this hat satisfactory by  
letting another milliner change it to  
my liking. There is a lesson in it  
for me that was bound to cure  
sooner or later—that is, to change  
milliners or never buy a hat that is  
not trimmed so that I cannot tell  
just how it will look and just how I  
shall look in it."

This is a pretty long soliloquy,  
but isn't there comfort in its com-  
mon sense?

Sometimes something of more im-  
portance than a dress or hat troubles  
us, something not large enough to  
be called a sorrow, but large enough  
to weigh heavily on us and make  
us conscious, sleeping or waking,  
that we are carrying an extra burden.

To such I would advise, change  
the current of your thoughts as often  
as possible. Mingle with people who  
will give you something fresh and  
inspiring to think about. Read  
some book that commands your  
interest. Can you say to yourself:

"Last week (or last month) I wor-  
ried over something about equal in  
value to what is now troubling.  
How foolish it all was. Everything  
came out all right. I had my worry  
for nothing. I will have more self-  
control and conquer the depression."  
Every time we conquer our  
"blue" feeling the better able we  
shall be to fight it off all together.  
It is a repetition of habit that  
makes us what we are. If you have  
not got your mind in a condition  
where it obeys you, let the body  
sway the mind.

I know a woman, who, when she  
feels depressed and unhappy, buys  
herself something she fancies, some  
little thing, of course, she does not  
have a large income—a bunch of  
flowers, a potted plant, some choice  
perfume or a new veil.

I do not mind telling you how I  
find a cure. I read "Thomas &  
Kempis," a copy that I have marked  
just for when I have the "blues." Here  
are a few:

"True quietness of heart, there-  
fore, is gotten by resisting passions,  
not by obeying them."

"Oftentimes I could wish that I  
had held my peace when I have  
spoken; and that I had not been in  
company."

"We might enjoy much peace if  
we would not busy ourselves with  
the words and deeds of other men,  
and things which appertain with  
nothing in our charge."

"How can he abide long in peace,  
who thrusteth himself into the cares  
of others, who seeketh occasions  
abroad, who little or seldom cometh  
to himself."

"Blessed are the single-hearted  
for they shall enjoy much peace."

"So long as we live in this world  
we cannot be without tribulation or  
temptation."

"Rightly, there might be much  
more within than is perceived with-  
out."

"Daily ought we to renew our  
purposes, and to stir up ourselves  
to greater fervor."

"If thou wilt withdraw thyself  
from speaking vainly and from gad-  
ding idly, as also from harkening  
after novelties and rumors, thou  
shalt find leisure enough and suit-  
able for meditation of good things."

"If thou hadst not gone abroad  
and harkened to idle rumors, thou  
wouldst the better have preserved  
a happy peace of mind. But since  
thou delightest to hear new things,  
it is but fit thou suffer for some  
disquietude of heart."

"Why art thou troubled when  
things succeed not as thou wouldst  
or desirest? For who is he that  
hath all things according to his

mind? Neither I nor thou nor any  
man upon earth."

"There is none in this world even  
the he be a king or bishop, without  
tribulation or perplexity."

"Thou oughtest to call to mind  
the more heavy sufferings of others,  
than to lament the more easily  
thy own very small troubles."

"The best story reminds me of the  
many others we have all heard and  
discussed of about the mother  
who, when her small son was com-  
plaining of his lot said, 'Just think  
of how many little boys here are  
in the world who don't begin to  
have what you have. They ought  
to make you happy.'"

However, it is one cure for the  
"blues" to contemplate an how  
much better off you are than some  
one else, and that no one is without  
trials, even tho he be a king or  
bishop.

Just a few more quotations.  
I resolve to act with courage,  
even when a small temptation  
comes to me once in a great  
strait."

"It is sometimes a very trifling  
temptation which arises."  
And whilst I think myself safe,  
and when I least expect it, I some-  
times find myself overcome by all  
but a slight breath."

"Give me strength to resist, patience  
to endure, the company to  
persevere."

"Where is thy faith? Stand  
firmly and with perseverance; take  
courage and be patient; comfort  
will come to thee in due time."

"When thou judgest that almost  
all is lost, then oftentimes the great-  
est gain of reward is close at hand."

"All is not lost when a thing fall-  
eth out against thee."

"Trust not to thy feelings, for  
whatever they be now they will  
quickly be changed toward some  
other thing." —Grace B. Faxon.  
—Magazine of My series.

## Disguised as a Tramp.

That a man moving amongst the  
respectable classes should disguise  
himself as a beggar, and go in  
search of adventure, is no new  
idea. A young man with a taste  
for such experiments, however, in-  
stead of a novel feat, when  
discovered, is a tramp, a visit-  
ing card to others, and of this  
kind he has a splendid opportunity  
of testing his benevolence, or none  
of them recognized him with his  
sleeve and general air of  
disgrace.

This pilgrimage lasted five days,  
and during that period (he started  
in an appropriate state of ennui-  
ness) he begged or earned just about  
sufficient to live in a rough  
fashion. He received innumerable  
insults from unsuspecting acquaint-  
ances, and only one kind word,  
from a stranger. Even when he  
sawed a shop or lodging house  
owner money to pay for his needs  
he begged garments procured him  
with contemptuous treatment, and  
he learned a severe lesson on the  
importance of clothes.

Indeed, his cynical conclusion is  
that a man who seeks charity should,  
before all things, be well dressed!

Prejudice is the acid that curdles  
the cream of human wisdom.

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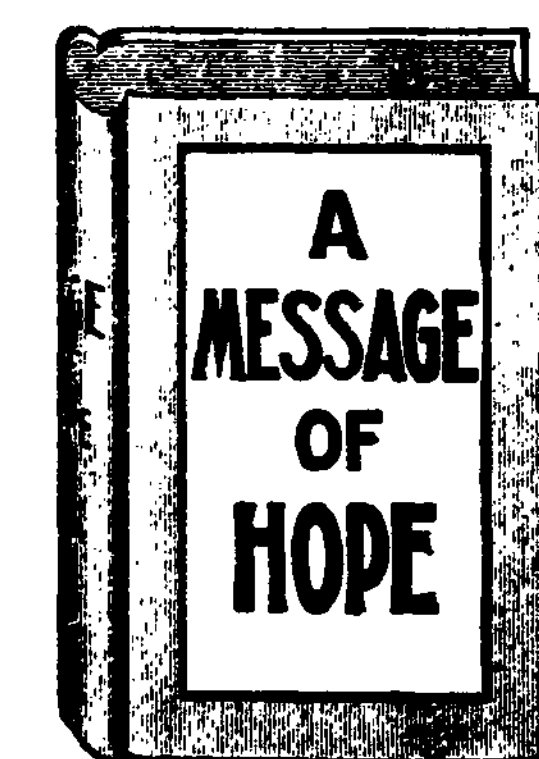
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## THE ENFOLDING LIFE.

(Continued from Page 1.)

help to solve all the problems which a wide view of "nature" suggests.

As Jesus says, "All things are held by the Power of Attraction and the attraction is God."

It has been said, "The real question is, whether or no this supreme power—define it and speculate about it as we will—think of it and reason about it as we may—is or is not living—a real power of intelligence and will, or nothing at all but a fiction of the mind," a mere notion with no more validity than many other speculations.

This fair question has been answered not only by the present writer, but by Andrew Jackson Davis, and there is a perfect agreement among those who have perceived it independently.

Some of the difficulties which we find in the actual constitution of things would be removed if we followed the law of attraction and repulsion to its results.

There is the view that while God as an independent soul of all souls, unaffected by created minds, is indeed the creator and preserver of the universe as a whole, he has yet permitted beings inferior to himself to carry on the work of creation in subordination to his universal laws.

It certainly looks at times, as Hamlet says, "as if some of nature's journey men had made men and yet not made them well, for they imitate nature so abominably."

There certainly are creations under God. Surely man is such a creation. Man's inventions are creations. Man has created many things by observing the laws of nature. Look at Prof. Crook's Radiometer set in motion by a beam of light! But these are in truth only demonstrations of the ever-present life and intelligence of God as manifest by the inner life and light of man.

In the large sense, God creates, "By the blending of essences extracted from previous formations." Thus all things and creatures are renewed in life. He fills all in all. He holds the very universe in its every atom by the mysterious power of attraction or gravitation. He balances this power by the opposite or negative pole, by which all things are prevented from rushing together and going to ruin.

But within the operation of this law, he allows men to combine and to create.

Why may he not allow other beings, "Planetary gods," to create higher worlds than man can accomplish?

When we read in historic geology of the vast tribes of creatures, radiata, mollusks, reptiles, birds, fishes, mammals which have inhabited the earth during enormous periods, before man, we seem to see how spirit climbs to a soul and progresses.

Man in his higher nature, derives his intellectual being directly from God. Such as the ideas of right and wrong, cause and effect, and reason, one of the highest gifts to man.

Man is certainly here on earth the highest which has come forth from this cosmic process.

It tends to exalt our conception of God to imagine this great hierarchy of powers or beings ascending upward in long gradation, the highest still far below the ineffable majesty of the Supreme Being. The soul of all immensity.

If this notion is justly tenable, it would combine in one belief the essentials of evolution, emanation and creation. (Creation held in the sense of being brought into consciousness)

All things would be from God, but would come by the mediation of his riper creations, those exalted beings, originally but men—who have progressed and graduated in his great school of life.

The cold mechanical theories of evolution would be superseded by a higher, spiritual doctrine of evolution which would still retain every fact of science and would yet fill the world with spiritual life and energy. We can still worship the changeless goodness, the perfect love, the Alpha and Omega, whose light and vibrations inspire all, the life that revives the grass and feeds the cattle on a million hills—whose life is the animating principle of all creatures.

Hear of this one life the poet's lines:

"I am the blush of the morning,  
and I am the evening breeze;  
I am the leaf's low murmur, the  
swell of the terrible seas;  
I am the mote in the sunbeam, and  
I am the burning sun;  
'Rest here,' I whisper the atom; I  
call to the orb, 'Roll on!'  
I am what was, is, shall be,—creation's  
ascent and fall;  
The link, the chain of existence—  
beginning and end and all."

## MR. SALISBURY EXPLAINS.

More About the Phenomena at Dunkirk.  
Dunkirk, Feb. 16th, 1906.  
Editor of THE SUNFLOWER,

DEAR SIR:  
Regarding the piece in your paper relating to the spirit manifestations at our home the other night, I will take great pleasure in giving you the full particulars of the event.

There are eight persons living in my house, one of them is my son-in-law who does not believe in Spiritualism. His wife has always been our organist ever since we started our meetings but since she got married her husband does not want her to come in to the meetings as he claims it is us who do the things and he has said some very queer things about Spiritualism. The medium has given them different kinds of tests but it didn't make any difference to him.

The night that this occurred there were six of the family at home, my son-in-law had gone up stairs and lit a fire in his room and then went in the parlor where his wife and her sister were playing on the organ. At the same time another son-in-law came in and he sat down with us right before the stairs so we know that there was no other person went up stairs, after he came down from his room. While the wife and I were talking to the son-in-law who came in we heard a noise like someone moving things. My wife went to the door to see if any person was there; then I asked my son-in-law to go up stairs and see if his fire was all right.

He came right down again and said there was an awful mess up there so we all went up. I was laughing as he was scared over it. Well, the bed clothes were all gathered up in a heap on the bed, the pillows were on the floor and every chair turned upside down. The flowers and plants were put under the bed and their clothes were scattered all over the floor. Even their trunks and drawers were emptied. There was nothing torn or destroyed but my son-in-law would not go to bed that night until five o'clock in the morning and he didn't get to work till noon the next day, so I think he had evidence enough.

Well, to give them more evidence the son-in-law who came to my house that night lives one block away from us and on the following afternoon, between four and six o'clock his wife went down town and when they came at six every room down stairs was turned upside down even large pictures were taken down from the wall and nothing was broken, but it seems that the evidence was not sufficient yet for the next afternoon while my wife and her two married daughters were doing their work they found my parlor turned upside down. They straightened it up and went out. After a while they came into the parlor again and found it upside down again.

This occurrence has been pointed in five or six different papers and everyone had it wrong and different altho it came from a good, intelligent reporter, or one who that he was. Of course, you know that he was a good orthodox and that accounts for the mistake. He would not tell a lie or do his neighbor a wrong as that would be a sin according to their creed but not in their actions. It would be a pretty poor spirit of loved ones who would do me a wrong for a skeptic.

Hoping this will be satisfactory to you in regard to the evidence, and claiming the above to be true, I remain respectfully,

DAVID SALISBURY,  
191 Railroad Ave, Dunkirk, N. Y.

The English authorities are so relentless toward the adulteration of food and drugs that recently a soda-water manufacturer was fined for putting too small a proportion of carbonate of soda in the water.

## ANOTHER VOLUME OF

## BIG BIBLE STORIES.

W. H. BACH.

I have received a number of letters for Volume I of Big Bible Stories. It appears at those who have the first volume want

to have the matter near ready for publication. I have the same volume I, but the expense has been too great to account for the fact that a Monday morning machine I thought I had to do the work causing a loss of between \$1000 and \$1200. I have no doubt that I could take the responsibility of getting out the volume and taking the chances of its sales to pay the bill.

Recently I have had a number of letters asking for the volume. I will make this proposition. I have the matter ready so I can get the book out within the next two months. It will cost nearly if not quite \$300 to publish it, the bill for the first volume was \$302.50. If enough people want the volume to subscribe for sufficient copies at 50 cents a copy, or five copies for \$2.50, to pay the bill I will print it.

From present indications it will make a volume of about 100 pages. Now if it is wanted send on your money. Do not send any money, but merely say how many copies you will take, and I will get the book out if I get a sufficient number of subscriptions to warrant me against financial loss.

The stories are as good as in Volume I. Some of the stories are as follows: "David and Goliath," "The Impossible Duties of the Priests," showing that each priest must have attended 70 funerals each day, made sacrifice for 827 lambs, or kill 827 lambs and 827 pigeons, and eat certain portions of them and carry the rest of the carcasses to the dump, which was outside the camp of about five miles diameter. The total number of sacrifices daily for each priest was not less than 700.

"Gideon's Army and the Fleece" comes in for a consideration. "The Fall of Man," and a number of others, while the book will be concluded by an article written by my father, E. Bach, now in the spirit life, in which he pictured Adam and Eve inviting their descendants to a Thanksgiving dinner, showing what would have been the condition had not death entered into the world, showing the millions of tons of turkeys, barrels of cranberry sauce, etc., that would be required for the feast, the whole compelling Eve to give up the plan.

I present the matter to those who want the book. If you want it send in your pledge to take a certain number. I will not attempt it unless 600 copies are ordered.

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## MEDIUMISTIC EXPERIENCES.

BY EVA CASSELL.

NUMBER VII.

At the end of six years I had not advanced very far in my mediumship because I had looked for the wonderful developments promised me by mediums at various times. These, feeling bound to tell me something for the money I paid into their coffers, had prophesied all manner of stupendous phenomena which would accrue to me in a short time.

Thus I always was in a state of expectation of the wonderful. I laugh now when I look back and see how I was victimized by the mediums. Why, according to their statement, I ought to be today, the greatest of mediumistic monstrosities, possessing power for materialization, slate-writing, physical manifestations and all the known phenomena of Spiritualism. The truth is I did not have a particle of these elements in my nature. Hard as I would strive, I could produce nothing but the mental forms of mediumship; everything had to come thru my brain. Yet none of these mental characteristics were ever mentioned by these mediums who so glibly foretold my phenomenal developments. I had to learn it myself by the magnitude of the spiritual truths impressed on my brain and I will say I was sometimes "staggered" at the value of the knowledge given me in this way, because I knew I was perfectly ignorant of that line of thought; in fact, I had never had much mental development in any serious vein of thought.

Now all this time I had never seen or heard thru my own mediumship of any personal guide who attended on my footsteps. I saw nothing—heard nothing which would lead me to suppose that I had a "band" of spirits or a "guide". I did not even seem to prize the knowledge that came at times, thru my brain. I would forget it soon. My mind was on the pleasures of existence; the dance, the theatre, the latest fashions in winter; in summer, the out-door life at Onset answered to me, and my boat and my tramps thru the woods.

One winter's day my husband and I intended to go to a dance the coming night. It was November and the occasion a club dance. I dressed with great care and Mr. C. started up the street ahead of me, saying, "I will stand on the corner and watch for the Boston car and I will sign to you when I see it and you must hurry." He ran on while I followed at my leisure.

I shall never know why I stepped to one side—out of the center of the sidewalk—but I certainly did step to the left where half a brick was missing. My heel sunk into the hollow, when presto! the foot turned sharp, the ankle bone broke and down I dropped in a heap!

Mr. C. called me to hurry just as I fell, and he came running back to see what had occurred. As I felt the bone break a deathly faintness swept over me and when I came to my senses they were carrying me home.

Doctors were called who said, "She will be all right, she is young and strong and the bone will knit in five weeks," but after events proved they were wrong. The time dragged along for three months and the bone had not knit. The doctors had put the foot in plaster of paris and I had to elevate it on a chair. Every three days the doctors came, took off the plaster, pressed on the bone, shook their heads, replaced the plaster and left.

The foot was apparently dead. I was losing the use of it while it laid so long like a cold stone. Kept so long in uncertainty, I began to despair and my mind to collapse. At this time I never once thought of spirits or anything of that sort. I had completely forgotten it.

One day the doctors came and said I had nervous prostration. I would laugh hysterically, and cry all day and all night. Again the surgeon came, took off the plaster, started, and exclaimed, "See! the foot has turned black—mortification has set in. The foot must come off!"

Words cannot portray my horror. Cut off! Those words were the knell of doom. I could hardly keep my mental balance. I began to

scream whenever I thought of it. What a day I passed. But that night after I was in bed something seemed to be lifted from me, like a dark cloud, and a soothing feeling passed over me, and for the first time since I had broken my ankle the old vibrations swept down my system—those that were always connected with spiritual power, altho I did not appreciate the fact. However, in my weakened condition I tolerated them and by and by seemed to pass into a peculiar state where I could see beautiful pictures and before me I saw a lovely mellow sky and mountains and green fields, and various colored flowers and as I gazed, I saw across the mellow sky one word written, it was "California". I gazed to my heart's content on the lovely scene and then I heard a voice say, "You must go on this journey—quick else they will cut your foot off."

I moment after the picture vanished and I sunk into a deep sleep, the first I had had for days. In the morning I tried to remember whether I had dreamed or really seen the vision. I had screamed so often in my nervous collapse, that the family were afraid to cross me in any way, but today, my vocal organs were suddenly controlled and I said to Mr. C., "I want to go to California. I feel my salvation lies in going there."

He was amazed and said, "I do believe you are an imbecile! How can you go to California—you are a cripple."

At that moment a nervous collapse came on and I screamed out with hysteria. I grew calm after a while. Every day my vocal organs were controlled and asked if I could go to California. Mr. C. always replied no, but one day he answered sharply, "Yes, I am tired of having you screaming around here. Go, if you must, but you will never get there alive. The surgeon has set the 25th of May for cutting off the foot and if you have strength enough after that to go to California you may go."

How joyous I was for I had been told by the higher powers that I must get away from home before the date the surgeon had set. Just as soon as Mr. C. gave his consent a veil seemed to be lifted and I knew and saw just what I was to do. But I was a cripple—how could I go to California?

It was now the first week in May. That afternoon a lady friend called and said, "I wish you would call on Miss Josephine Webster to see you. It came to me in the middle of the night that you must have her come to you and as she is a magnetic healer she will do you good."

I sent for Miss Webster and she held my broken limb in her hand saying, "There is a spot of inflammation as big as half a dollar surrounding the edges of the broken bone and that is why it will not knit. I see it clairvoyantly. No, it is not mortification at all—the surgeon is wrong. There is no life in that foot laid so long in the plaster of paris. My influences tell me to treat it but I shall hurt you a great deal."

She began to manipulate it. Miss Webster was a lady of fine person, very sweet and wholesome in her sphere—full of soft, soothing magnetism and she had performed some wonderful cures as she was a public healer. On this occasion, however, she worked vigorously and it was all I could do not to scream the pain was so severe. She bent the foot back and forth and up and down in order to work out the inflammation.

She came every day for a week and by and by the foot grew red—the inflammation had been worked out from the bone and stood on the skin outside. The blackness had already disappeared. In one week's time I could walk with one crutch (had dropped the other). My family were surprised but being prejudiced against Spiritualism said the gain would be only temporary. But I was not allowed to talk about it to them for the higher powers told me, "do not talk at all but make your preparations for the journey silently—get your trunk ready. Your family are mistaken, for you will certainly stay a year."

I prepared quietly. Things that I would need in the new country, but that I should have forgotten if left to myself, were held up to my interior vision and I hastened to get them and pack in my trunk. Else I should have forgotten half my clothes.

I was to join a personally conducted tour to the Golden State

and one which left Boston on the 20th of May; my ticket was bought for that date. The days had been passing along until the 13th of May was reached and during the forenoon as I sat with my injured foot in a chair I passed into a peculiar state and I heard a deliberate voice say, "You must change your plans at once. Hurry and leave Boston on the excursion which starts May 15th, day after tomorrow. That May 20th you will never reach California. Take no breath in talking—do not allow any one to influence you, but keep on preparing and start."

Well, I was in a quandary. When I could get my wits at work again I resolved to leave home the 15th of May even if I was held there by force. What a bonanza I exploded in the family that night when I said, calmly, "I shall leave for California day after tomorrow!"

There was a chorus of voices, "No, you cannot. You are an idiot to think of such a thing, and you with a crutch—lame!"

But guided by the higher power I was silent. Miss Webster, my physician, had worked a miracle. She had drawn out the inflammation, and I could use the foot, with the aid of a crutch. The lady is now in Boston doing healing work and may be seen any Sunday at 724 Washington street, I harmony hall. To her indeed do I owe the restoration of my broken ankle, she it was who gave me this use in any degree and I could not have taken the journey had she not made me whole enough to do so.

I listened to no remonstrances of those who would have stood in my way but I pressed on toward the goal, the train which would leave Boston the 15th of May.

### Hearts Are Trumps.

ARTHUR F. MASON.

In the evolution of spirit thru the entanglement of human life we may imagine the perfect man to be budding forth as an expression of chastity in all things—rigid temperance in everything applicable to the exterior man.

We have such a many of them. But they usually have a pinched expression of countenance with it—frequently what may be termed a "pious face."

Those who judge by externals exclusively are often worshippers of such "God's images." They undoubtedly deserve credit for their attainment.

Chastity or bodily temperance is a divine virtue which leads to spirituality, but it is not the whole composition. The spirit may thereby be freed from adverse influences—the influence of effect, but not those of adverse causes. All causes are not spiritual—that is, in the sense of morality. Selfishness and hate are causes, but they are not moral.

Underlying the sweet-scented, white-cravatted, knee-gloved, tailored, and often much worshipped individual, is a character unwarned by the benign influence of charity or generosity, big-heartedness or benevolence. He looks benevolent, but his looks belie him as a perfect spirit—whether in or out of the body.

He is an orthodox materialist after all. His unfoldment did not begin at the foundation of life—the soul—but in the brain—the outpost of the soul or real man.

What the brain is to the spirit, the heart is to the soul. And the man who reasons from the heart-center, will reach the same perfection that the aforementioned has eventually, but will have developed his soul-nature at the same time. He may not give the same attention to externals or care for popularity as much as the former, but in place of that he has an inner conviction or self-respect that the former knows naught of—or enjoys a soul-content that needs no popular clamor or approbation to make him happy.

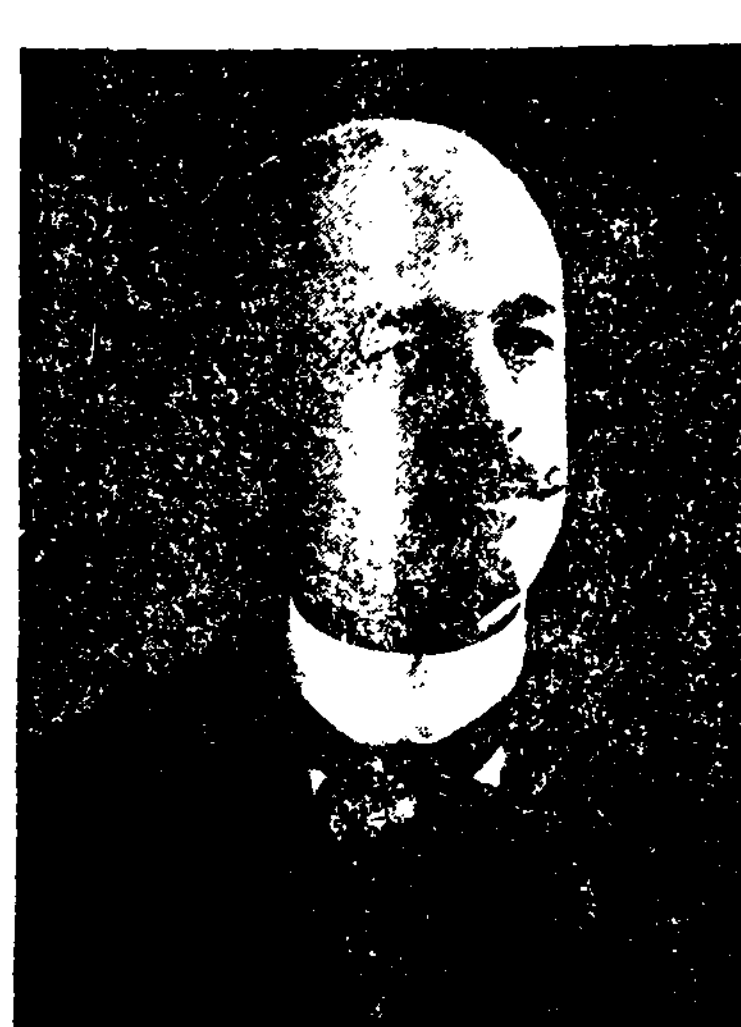
The soul in motion attracts to itself causes not visible to the exterior consciousness of humanity, and looks thru rather than at effects surrounding it.

The man of effects exclusively may be a "whited sepulchre," while with the man of causes, Hearts are Trumps.

"Make a little feast of trust  
Around you;  
Fill the place with loving work  
And therein stay."

Whatever we have dared to think that dare we also say.

—William Lloyd Garrison.



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